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Catholic Education in

NORTH CAROLINA

Catholic Education in
NORTH CAROLINA

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Imprimatur

+Vincent S. Waters
Bishop of Raleigh
September 12, 1958

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Most Reverend Vincent S. Waters, D.D.
Bishop of Raleigh

INTRODUCTION

The heart of the school is the curriculum

About ten years ago after shouldering the responsibility of the Parochial Schools of the Diocese of Raleigh for three years, we thought we would offer some suggestions for improvement to our very zealous and hard working Superintendent of Parochial Schools, who had pioneered much of the very fine educational work done in the diocese during the last quarter of a century. We asked Monsignor Edward T. Gilbert to investigate a then-new course of studies prepared under the cooperative sponsorship of several Catholic Dioceses of the Southeast with the asistance of the Commission on American Citizenship of the Catholic University of America, Washington, D. C., under the able leadership of Sister Mary Janet, S.C., of the Sisters of Charity, St. Joseph's, Ohio.

This Course of Studies for Primary Schools, based upon the Social Encyclicals of the Popes, and integrated with Religion was soon adopted for the Diocese of Raleigh. Could there be found any better curriculum for Catholic Schools with greater unity of purpose, with wider scope of investigation, than one based upon Christian Social Principles and Religion, which endeavored to educate the whole Christian person: intellect; emotions and will; so that the student would meet in a Christian manner, his relations to God, the Church, the State, his neighbor, nature, and himself at home, in the school, in the parish, and in the community at work and at leisure? We are sure none better could be found. The use of this curriculum has now spread over most of the central and southeast region and is creating interest elsewhere. Textbooks have been and are being prepared for this course, which will standardize whole sections of our country.

After six years of experience with this excellent Primary Curriculum, we asked Monsignor Gilbert to sponsor a Workshop in Asheville, during the Summer of 1956, under the leadership of Sister Mary Janet, S.C., and forty five Sisters from the various communities teaching in the Diocese of Raleigh, to begin preparation of a similar course for the Secondary Schools of the Diocese. For the past three years the same number of sisters have taken part in this Workshop to prepare thirteen Teachers Guides in various High School subjects. During this time wide interest has been shown in this new Course of Studies for Secondary Schools, by various educators, both priests and sisters of Communities other than those working in the Diocese of Raleigh, who have volunteered their assistance, in this preparatory work, which has now been officially adopted for the Secondary Schools of the Diocese of Raleigh.

As we believe, the most important item about a school is its curriculum and therefore, we have introduced to you first this important subject. You will find following this introduction a separate list of these all important

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Christian Social Principles. Then, following will be a diagram, under three columns representing, the Intellect, the Emotions, and the Will, showing how the student meets his relationships in a Christlike way, in the home, in the school, in the parish, in the community, at work, and at recreation. On these Principles and Relationships the whole curriculum is based.

We believe the pictures in this Book, "Catholic Education in North Carolina," speak for themselves, but they will not reveal all the sacrifices. difficulties, labor of parents, priests, and communities of sisters which have gone into the care and home-nurturing of wonderful children; the studious and long preparation of good religious teachers and the building of modern, safe, efficient schools for the Diocese, which are saving the State of North Carolina millions of dollars on construction and millions in maintenance and services each year they are operated.

We appreciate sincerely the contributions of the Right Reverend Abbot Vincent G. Taylor, of Belmont, to this book and of the Benedictine Fathers, and the Mercy Sisters, of Gaston County, to the Catholic Education Program of this State, as well as the great contributions of all of the other sisters and priests from over the United States, who are assisting in the education, culture and formation of Christian citizenship of North Carolinians. We appreciate the sponsorship of the firms listed on page xxix to xxxii which have worked on our schools and assisted in the production of this book.

Let me close with a quotation from Mr. Nathan C. Schaeffer, former Superintendent of Public Instruction in the State of Pennsylvania, which pays a glowing tribute to the Sisters, who staff our parochial schools:

> "All religion and all knowledge come from God, and the Sister is selected from among millions on account of her close proximity to Almighty God. No social functions interfere with her life; no rumble of worldliness crosses her sanctuary; no longing for mundane success chills her fervor. She abides in the realms of purity and love. She knows God better than others and her chief aspiration in life is to lead little children up the steps of knowledge so that they might be closer to that God. Often has the tongue of calumny lashed her character, but more often has she prayed for the one who did the lashing. Seldom has a child passed under her softening influence but that it has departed leaving profusions of praise for her exaltedness of purpose and purity of character. She stands unparalleled today as a teacher of children."

+Vincent S Waters

Vincent S. Waters
Bishop of Raleigh

Feast of the Holy Name of Mary
September 12, 1958

Christian Social Principles

(Taken from TEACHERS GUIDE Diocese of Raleigh North Carolina 1948)

1. The dependence of all men upon God—for everything: life; talents; material, immaterial, spiritual goods. Even those who deny it are absolutely dependent on Him.
2. The individual dignity of every human person. I am worth a great deal and have a sacred and holy value that no one can take from me. Every other person in the world, of every race and nationality, has this same dignity. Therefore I have rights and others have the duty to give me those rights; as they also have rights and I have the duty to give them those rights.
    a. We have laws to remind us of our duty to respect each others' rights.
    b. We have government to see that we have and keep such laws.
    c. God is the One Who gave me and everyone else a great dignity, and our rights and duties; He gives to the people the right to choose rulers to make fair and just laws.
    d. We must obey lawful authority.
3. The social nature of man.
4. The sacredness and integrity of the family, blessed by God in the Sacrament of Matrimony. No one can break that tie.
5. The dignity of the worker and his work. We should work to the best of our ability because the humblest of tasks is dignified by the dignity of the worker. Workers have certain rights, and they have the duty to work well. Employers have the right to expect good work, and they have the duty to pay just wages and give the workers good working conditions.
6. The material and spiritual interdependence of all men.
    a. We need material things for bodily welfare; we depend on others to provide food, clothing, shelter.
    b. We need non-material help from others—friendliness, beautiful music, beautiful things, enjoyment, friendly advice. We should give others what we have in these things.
    c. We need spiritual help from others—good example, prayers. We should help others in this way.
7. The obligation of all men to use the resources of the earth according to God's plan, and to share them in justice. God has given the earth into the keeping and stewardship of man. We should take care of it, not waste its gifts. We should share with other men as justice demands.
8. The obligation of men to share non-material goods with one another through education, social and cultural activities, religious activities, etc.
9. The obligations of justice and charity that exist between peoples and nations as between individuals.
10. The unity of all men.
    a. God, the Father of all, is the Creator of human nature. That human nature is essentially the same in all persons. All have gifts of reason and free will.
    b. Christ the Son of God, redeemed the whole human race, and founded His Church for all human beings.
    c. The Holy Spirit sanctifies all men through His Grace.

What Basic Psychology of Learning Do We Follow?

We follow the psychology of St. Thomas Aquinas, rightly understood and interpreted.

This means emphasis on the pupil's learning rather than on the teacher's teaching. Yet, ". . . how shall they hear, without a teacher?" Obviously, much depends upon the teacher's ability to "get under the pupil's skin," to stimulate self-activity so that pupils understand, appreciate, and act according to our principles.

Thomistic psychology holds that:

1. There is no genuine teaching without genuine learning.
2. The teacher must create an environment of learning.
3. The teacher is only an extrinsic agent.
4. Education is the creation of self-activity in the student.
5. It is the actualizing of the student's potentialities.
6. The teacher must stimulate reflection by creating problems.
7. He must have an esteem for profitable discussion.
8. He must motivate the subject and arouse interest in it.
9. He must know the capacities of his students.
10. He must know which motives will appeal.
11. Education is not:
    a. The transfusion of knowledge.
    b. The transferal of knowledge.
    c. The mere presentation of words and symbols.
    d. The mere lecturing. (The Very Reverend Ignatius Smith, O. P., Lecture notes)

This basic psychology of St. Thomas Aquinas was lost sight of under prevailing false philosophies of rationalism and mechanism, and Catholic schools adopted false practices of other educators. Today, with the resurgence of Thomistic philosophy, with the true dignity of human nature to guide them, Catholic educators must once again claim in modern practice what they have lost in the past few centuries.

What Subjects Form the Core of Catholic Teaching?

The answer is, those which deal primarily with man's basic relationships.

Religion	*Social Studies*	*Science*
(Relationship to God)	(Relationship to Fellowman)	(Relationship to Nature)

Looking back to our social teachings, it is evident that the three subjects above comprise the core of Christian education.

All Subjects
(Relationship to Self)
Physical fitness
Economic competency
Social virtue
Cultural development
Moral and spiritual perfection

The complete picture above can produce the integrated personality that only Catholic education can produce.

A PERSON WHO MEETS ALL RELATIONSHIPS IN A CHRISTLIKE WAY IN THE HOME

(*Taken from background material of TEACHERS GUIDE 1948*)

Has *Knowledge and Understandings*	*Has* *Attitudes*	*Has* *Habits and Skills*
1. Home is the result of marriage dignified through the sacramental union of man and woman.	1. Respect for marriage because of its sacramental aspect.	1. Practices respect for each member of the family.
2. God is an integral part of every family.	2. Realization of God's presence as the invisible head of the family.	2. Takes part in family prayer and makes use of crucifixes, pictures, blessed candles, holy water, etc.
3. Authority is from God, Who enacts the laws to be obeyed.	3. Esteem for authority as the basis of every family circle.	3. Obeys parents as representatives of God.
4. Ideal Christian family is modeled on the Holy Family and based on love of God.	4. Love for the Holy Family as models.	4. Patterns daily living on the spirit of the Holy Family.
5. The blessings of marriage are conjugal fidelity and offspring.	5. Appreciation of the need of unswerving loyalty to the duties.	5. Learns the obligations of married life.
6. God communicates in the natural order fecundity—the principle of life.	6a. Appreciation of the need for generosity in fulfilling God's plan of creation. b. Reverence for sex. c. Admires large families.	6. Uses the marriage act only in the married state and therefore observes purity of thought, word, and act.
7. The family provides for the extension of the Mystical Body on earth.	7. Realization that society is enriched and the Mystical Body extended by procreation.	7. Loves children as blessings from God.
8. Parents are responsible for spiritual, intellectual, and physical life of their children.	8. Gratitude for home life.	8. Shows gratitude to parents who provide food, clothing, medical care, and Catholic education.
9. The child is dependent on parents for life, means to sustain life, and development.	9. Sense of dependence on parents as representatives of God.	9. Welcomes parental supervision of reading, recreation, and companions; accepts limits placed on his freedom.
10. The body should be cared for as the temple of the Holy Ghost.	10. Appreciation of parental solicitude about physical well-being.	10. Practices good health habits and uses reasonable care in sickness and injury.
11. Secondary ends of marriage are mutual happiness of the married couple and mutual help in attaining salvation.	11. Regard for married state as a means of obtaining happiness now and in heaven.	11. Rejects "romantic only" idea of marriage.

12. Employees in the home share family responsibilities.	12. Deferential regard for abilities and skills of workers in the home.	12. Practices courtesy toward family employees.
13. The dignity of the human family demands suitable surroundings and a dwelling adequate for the needs of the Christian family.	13. Desire for an attractive and usable house.	13a. Develops a sense of beautiful. b. Works for skills in furnishing and maintaining a home.
14. A home is a church, a workshop, a recreational center, a school, and a house of hospitality.	14a. Consciousness that the home satisfies the desires of the human person. b. Generous acceptance of the idea of sharing the privacy of the home with others.	14a. Joins with the family in corporate worship. b. Does his share of household work. c. Participates in a variety of recreation at home. d. Studies at home and helps brothers and sisters.
15. No individual member of the family can be independent of the other members.	15. Appreciation for the need of co-operation and mutual assistance.	15. Co-operates to secure a happy and peaceful home life.
16. Love of self must be elevated by love of God if the family is to prosper.	16. Recognition of the necessity of self-surrender for the common good.	16. Surrenders individual preferences, tastes, and opinions.

A PERSON WHO MEETS ALL RELATIONSHIPS IN A CHRISTLIKE WAY IN THE SCHOOL

Has Knowledge and Understandings	*Has Attitudes*	*Has Habits and Skills*
1. School provides opportunities for full development of all God-given talents.	1. Appreciation of all school opportunities for development.	1. Tries to do his best in all school studies and activities.
2. School imparts and translates konwledge and love of God into the practice of religion.	2. Desire to know and practice one's religion better.	2. Leads a Christian life seven days a week; is not a "Sunday Catholic."
3. School life is a vocation not a mere preparation for life.	3. Realization that the student vocation is a means of knowing, loving, and serving God and neighbor.	3. Worships, studies, and plays consciously in accord with God's will as it is manifested through his native endowments.
4. In school, members of the Mystical Body join together in harmony to achieve certain ends.	4. Joyful response to purposes of school life.	4. Enjoys friendly relations with teachers and students.
5. All authority comes from God.	5. Love and respect for those in authority.	5. Obeys school laws cheerfully and promptly.
6. Everyone has obligations to share responsibility in school life.	6. Realization of the interdependence of the group.	6. Uses initiative in assuming tasks.
7. Man has a right to personal opinions, and beliefs expressed in accordance with right reason.	7. Regard for individual differences.	7. Practices friendly tolerance toward those who disagree with him.
8. The development of man's powers brings satisfaction and creates beauty.	8. Appreciation for the abilities of classmates.	8. Recognizes and praises the achievements of others.
9. Justice binds faculty as well as students.	9a. Development of a sense of integrity. b. Respect for liberty under law.	9. Practices honesty in work and play motivated by a sense of honor.

10. Christian social living demands communication of non-material goods to each other through social, cultural, and religious activities.	10. Development of a spirit of team work rather than rivalry.	10a. Sacrifices himself to help less gifted pupils. b. Practices the skills of group participation. c. Accepts responsibility for participation in student government. d. Recognizes necessary limitations in participating in student activities.
11. Primary end of the school is proper formation of the individual.	11. Recognition of the need for concentrated self-activity.	11. Grows in the intellectual virtues of knowledge, understanding, wisdom, art, and prudence.
12. Obligation to work for self-perfection according to God's plan.	12. Gratitude for God-given talents.	12. Accepts success and failure in a spirit of humility.
13. School provides opportunities for exploring various occupational fields and for choosing the ones best suited to individual interests and abilities.	13. Desire for specific vocational knowledge.	13. Learns the requirements, duties, and rewards of the major professions and occupations.

A PERSON WHO MEETS ALL RELATIONSHIPS IN A CHRISTLIKE WAY IN THE PARISH

Has Knowledge and Understandings	*Has Attitudes*	*Has Habits and Skills*
1. The Church is the Mystical Body of Christ.	1. Reverence for ourselves and others as members of Christ's Mystical Body.	1. Obeys the Commandments of God and the Church.
2. The Church is divinely instituted and humanly administered.	2. Proper evaluation of the means provided by the Church for salvation.	2a. Participates fully in the Mass, frequents the sacraments with devotion, lives the liturgy. b. Supports parish endeavors whole-heartedly. c. Is loyal to priests, God's representatives.
3. Sunday belongs to God.	3. Love, rather than compulsion, motivates the Christian observance of Sunday.	3a. Assists at Mass as a demonstration of his love. b. Gladly represents his family at the parish High Mass. c. Attends the services in the Church on Sunday afternoon or evening.
4. The Church is the society of all the faithful.	4. Sense of being an integral part of the parish group.	4a. Joins church organizations and shares responsibility in parish activities. b. Reports his presence in a new parish. c. Introduces himself to the chaplain in the armed forces.
5. The Church is the House of God, and all other parish buildings belong to Him also.	5. Reverence toward all Church property.	5. Is respectful in conduct and careful in the use of all Church property.
6. The Spiritual and Corporal Works of Mercy should be performed by the members of the Church.	6. Recognition of the need for sharing knowledge, responsibility, time, and material goods with others.	6. Generously contributes his time: and makes donations in proportion to his financial resources to Church, schools, hospitals, and other charitable institutions.

7. The fruits of the Redemption are applied to men through the Church.	7. Appreciation for the fact that the Church and her representatives are interested in all needs of men.	7. Makes use of the services of the parish—communion for the sick, counseling in time of difficulty, and the like.

A PERSON WHO MEETS ALL RELATIONSHIPS IN A CHRISTLIKE WAY IN THE COMMUNITY

Has *Knowledge and Understandings*	*Has* *Attitudes*	*Has* *Habits and Skills*
1. The Providence of God operates in the history of nations and the lives of people.	1. Appreciation for God's care for mankind.	1. Joyfully trusts in God amidst the insecurity of war, political upheavals, and economic disorders.
2. Man's personal salvation is intimately bound up with his obligations to society.	2. Correct sense of values concerning social justice and charity.	2a. Overcomes selfishness, the root of social injustice. b. Applies the Seventh Commandment to business and political activities.
3. The principles of economics and sociology cannot be divorced from morality.	3. Esteem for the teaching of the Church on social problems.	3. Studies the Encyclicals of the Popes to find solutions of modern problems.
4. Man's social relations are many and complex, and include non-Catholics as well as Catholics.	4. Awareness of his obligations to his fellow man outside the family and school.	4. Practices good neighborhood relations by willingness to help, especially in time of difficulty.
5. The American democratic way of life is in accord with Christian teaching.	5. Devotion to democracy practiced in the American way of life.	5. Practices patriotism by observing the laws of the community.
6. Party political activities are the right and necessary means of operating American democracy.	6. Intelligent interest in politics, local as well as federal.	6a. Keeps informed of political questions. b. Votes at all elections. c. Participates in a local party organization.
7. Culture is international.	7. Appreciation for the ideals of other peoples	7. Respects the language and customs of the other "fellow"—the foreigner.
8. Political and social ideologies which deny the existences of God and the dignity of the individual and defy the State, destroy the foundations of just Government.	8. Awareness of subversive influences which undermine the government.	8. Scrutinizes critically philosophies of government which attack democracy.
9. Racism and anti-Semitism are direct contradictions to the Christian truth that all men are equal in the eyes of God.	9. Appreciation for the human dignity of each race and nationality.	9. Accepts members of other races as equals.
10. The community is formed of individuals who are responsible for its character.	10. Consciousness of personal responsibility in Christian social living.	10. Shows by daily conduct a realization that color has nothing to do with worth. Acts towards all peoples as Christ acted.
11. Problems concerning insurance, monetary policies, taxation, credit, investment, and savings are the concern of all good citizens.	11. Interest in practical problems of economic citizenship.	11. Pays taxes honestly and promptly and does not waste public money; opens a savings account, and takes out a social security card.
12. The earth is God's and man is His steward.	12. Awareness of the common good.	12a. Experiences joy in giving of his possessions. b. Conserves public property.

13. Christian education recognizes that the student possesses a nature wounded by original sin.	13. Realization of the necessity for a Christian to strengthen his will by doing what he knows is right even though the group acts differently.	13a. Surveys his own capacities, interests, limitations, and potentialities through testing and counseling. b. Overcomes natural tendencies by practicing virtue.
14. Order is a necessary means to Christian social living.	14. Love and appreciation for order.	14. Practices order in thinking, in physical surroundings, and in conduct.
15. Resources are to be used and conserved.	15. Recognition and appreciation of God's interest in His creatures.	15. Values and makes proper use of school and public property.
16. Scientific methods are useful in the solution of problems.	16. Realization of the importance of clear and logical thinking.	16. Experiences opportunities in problem solving.

A PERSON WHO MEETS ALL RELATIONSHIPS IN A CHRISTLIKE WAY
AT WORK

Has *Knowledge and Understandings*	*Has* *Attitudes*	*Has* *Habits and Skills*
1. Every person has a vocation to work and share in the creativity of God.	1. Co-operation with God as Creator in making.	1. Links up the practical everyday work-world with spirit of Christ the Worker.
2. The fruits of labor are to be offered to God as part of the creative act.	2. Discernment of the idea that every task is an opportunity to worship God.	2. Works consciously in the presence of God.
3. Christ was a laboring man and the foster son of a carpenter.	3. Respect for the value of every worker and his work.	3. Performs unskilled manual labor in the spirit of Christ the Worker.
4. Labor is an activity that is worthy in the sight of God and man.	4. Recognition of the dignity of labor.	4. Glories in doing his work.
5. The Seventh Commandment binds the worker and the employer.	5. Esteem for the importance of social justice in economic life.	5. Examines his conscience in regard to social justice.
6. Men have the right to own, bequeath, and inherit private property, but this right must conform with the right of the common good.	6. Recognition that ownership of property is a stewardship of the material goods bestowed by God.	6. Uses his property, not just for own selfish ends, but for welfare of others and betterment of community.
7. Employers should not abuse their economic power over workers, and workers should not be misled by men of evil principles.	7. Awareness that Christian principles should operate in employer-employee relations.	7. Applies Christian principles in his dealings with those who may work under him and with his employers.
8. Working men should be made economically secure against the hazards of unemployment, sickness, accident, old age, and death.	8. Recognition of rightness of insurance against unemployment, disability, and death.	8. Does his share in subscribing to insurance and in obtaining adequate forms of insurance for his group.
9. Working men should receive wages sufficient to support their families and to provide for their future. Wages should be fixed at a point that will assure maximum employment. Prices should be determined on a basis fair to capital, to labor, and to the general public.	9. Realization of the legitimate interests of capital, labor, and the public in the determination of wages and prices.	9. Takes interests of capital, labor, the public into consideration whenever he is connected with problems of wages and prices.

10. A fair and just social order providing for groups of management and labor working together should be established, with government aiding but never dominating their association.	10. Preference for amicable settling of disputes between capital and labor.	10. In any job that he may have, he strives for welfare of his group, his employers, and the public.
11. The community grows rich by the labor of the worker.	11. Appreciation for the dependence of man upon other men.	11. Shares justly the profits of industry.
12. Christian workers should join workers' association, direct and govern them to promote the common good.	12. Appreciation for the dangers and futility of class warfare.	12. Takes on added responsibilities in school in fulfilling responsibility for Christian leadership in economic life.
13. Work is a way to perform the Corporal and Spiritual Works of Mercy.	13. Recognition that God is in his fellow workers.	13. Considers service to neighbor more important than his pay check.
14. Every job well performed dignifies the worker.	14. Appreciation for the moral beauty in every task well done.	14. Conscientiously performs all tasks assigned including those that are exhausting and laborious.
15. Wealth, property, and wages are not ends in themselves.	15. Scorn for the idea of amassing wealth as the dominant motive of occupational life.	15. Exercises skill in making a budget and is experienced in living within it.
16. Work well done satisfies the abilities of the individual.	16. Enthusiastic response to the challenge inherent in real work.	16. Gives himself wholeheartedly to the task at hand; is not a "clock watcher."
17. The earth yields its wealth to man's labor and skill.	17. Conscious co-operation with nature in the production, upkeep and repair of material things.	17. Conserves plant and animal life.
18. Man must control the machine and not be controlled by it.	18. Proper evaluation of the article individually made over mass produced objects.	18. Develops skill in the crafts.

A PERSON WHO MEETS ALL RELATIONSHIPS IN A CHRISTLIKE WAY AT RECREATION

Has Knowledge and Understandings	*Has Attitudes*	*Has Habits and Skills*
1. Recreation for a Christian is re-creation of mind and body.	1. Appreciation for pursuits which are morally sound and suited to one's physical and intellectual endowment.	1. Engages in games and hobbies for the sake of pleasure derived from them.
2. Recreation can be a means of praising, reverencing, and serving God.	2. Appreciation for the virtues of prudence and temperance as they regulate recreation.	2. Avoids excess in overdoing or underdoing.
3. Recreation with others tends to develop a more well-rounded personality.	3. Appreciation for the value of shared recreation.	3. Exercises initiative in organizing group activities.
4. The art of conversation is a mighty tool for promoting God's kingdom.	4. Proper evaluation of the gift of speech.	4a. Learns and uses the skills of conversation. b. Always uses proper language and never gossips.
5. Recreation provides an opportunity to extend one's influence for the good of souls.	5. Appreciation for the needs of fellow man for recreation and good example.	5. Invites those less fortunate to share the happiness of the family circle.

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6. Church and home share responsibility for censoring movies, television programs, and other forms of amusement.	6. Esteem for the judgment of Church and home in establishing criteria for amusement.	6. Observes standards of decency set up by lawful authority.
7. The development of the emotions is influenced by reading for enjoyment.	7. Recognition of the necessity for rigorous supervision of recreational reading material.	7. Reads reviews and consults parents and teachers as guides in choice of reading.
8. Clothing should fulfill its purpose of protection and adornment.	8. Regard for modesty as a requisite for charm.	8. Selects clothing for recreation which is modest, suitable, and economical.
9. Intelligent planning is necessary to develop wholesome recreation in the home.	9. Proper evaluation of the place recreation plays in achieving family unity.	9. Plans religious functions to celebrate aniversaries and feast days of family members.
10. Nature provides opportunities for wholesome inexpensive recreation.	10. Regard for and appreciation of the advantages of outdoor recreation.	10a. Uses active games and sports as an outlet for energy and a means to develop physical efficiency. b. Seeks a variety of out-door activities such as hiking, fishing, gardening, hunting, bird-watching.
11. Recreation is a means of self-fulfillment rather than an escape.	11. Avoidance of popular attitude of "ennui" and time-killing.	11. Develops resources of self-expression, such as painting, sketching, poetry, music.
12. Audience and spectator recreation play a minor but important role in self-realization.	12. Enjoyment of the opportunities afforded by modern technology to reproduce worthwhile music, drama, etc.	12. Uses the fine opportunities to listen and watch.

(For further reference to curriculum, see pages 153-176)

Right Rev.
Vincent G. Taylor, O.S.B.
Abbot-Ordinary, Belmont Abbey Nullius

The Most Reverend Vincent S. Waters, D.D.
Bishop of Raleigh
Raleigh, North Carolina

Your Excellency:

The educational institutions of the Belmont Abbey Nullius are component parts of the schools of the Diocese of Raleigh: together they comprise the Catholic educational system in North Carolina.

It is the essence of the Benedictine tradition that a well trained, liberally educated citizenry is the warp and woof of Christian culture. Institutions of learning, both schools and colleges, are the normal instruments of transmitting our cultural inheritance—the science and the wisdom of our cultural ancestors. Hence, a strong educational structure is now of the greatest importance to the welfare of our country, our state, and our children. The Church has always been concerned with the proper, complete, and balanced training of Christian men, and she considers it one of her primary duties to afford this training even when it entails great sacrifice.

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The Catholic educational system was established in North Carolina, as it was elsewhere in the United States, not in opposition to the public school system as much as to supplement it, so that the Catholic children could procure the totality of our cultural inheritance: the religious and moral training as well as the intellectual and social.

In their efforts over the years and despite the obstacles of limited resources, the Benedictines of Belmont Abbey, ably assisted by the Sisters of Mercy of Belmont, still strive to implement and realize the concept of Christian education as defined by Pope Pius XI in his Encyclical, *The Christian Education of Youth:*

> ". . . Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view to reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.
>
> "Hence the true Christian, product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

In a special way, Belmont Abbey College, coordinated with the Sacred Heart College for women, completes the training begun in the Catholic elementary and secondary schools of North Carolina. As a Catholic institution of higher learning, Belmont Abbey College exists for the students and offers to them the opportunity for self-realization. Education is the process by which this is accomplished. Liberal education is the process by which it is best accomplished, because liberal education looks to the development of the whole man and of all his faculties.

Education as a process of growth is not complete, however, and is ineffective, unless mental development is accompanied by the development of virtue and good character. A Catholic institution would indeed find it difficult to justify its existence, if it did not strive to permeate all its activity with the spirit of Christ and with the ideals of conduct and religious life which are found in His teaching. In striving for the development of virtue and good character in the students, Belmont Abbey College is carrying on the highest traditions of liberal education. True liberal education has always sought the formation not only of the intelligent man, but of the good man.

Very sincerely yours in Christ,

+ Vincent G. Taylor, O.S.B.

(THE RT. REV.) VINCENT G. TAYLOR, O.S.B.
ABBOT-ORDINARY
BELMONT ABBEY NULLIUS

The Feast of Our Lady, Help of Christians
May 24, 1958

Right Rev. Msgr. Edward
T. Gilbert
Superintendent of Schools

A SKETCH OF CATHOLIC EDUCATION IN NORTH CAROLINA

From The Beginning Of The Vicariate Apostolic To The Present Day

Perhaps the first Catholic elementary school to function in North Carolina under religious auspices was St. Mary's School in Wilmington, which opened its doors to white pupils on October 11, 1869. The school was staffed by the Sisters of Mercy of Belmont. In the next three or four decades, the Sisters of Mercy and other religious Orders, the Sisters of Christian Education and the Sisters of St. Dominic, undertook the work of operating schools in Asheville, Charlotte, Nazareth, Durham, Salisbury, Raleigh, and Newton Grove. In 1878, Belmont Abbey College, a liberal arts institution for men, was founded by the Benedictine Fathers in Belmont. This was followed by the establishment of Sacred Heart Academy in Belmont in 1892, by the Sisters of Mercy for the education of girls on the elementary and secondary levels. Sacred Heart Academy later expanded into a Junior College for Women.

In other areas, because of the dearth of Sisters, the members of the laity took the initiative and made valued contributions to the cause of Catholic education. In 1875 a school was built in Newton Grove in Sampson County. Mrs. Margaret Robinson Cox and other lay teachers instructed the children in religion, reading, writing and arithmetic. These valiant women held the fort, so to speak, until the coming of the Sisters of St. Dominic. The school term was six months. In payment for their education, the pupils gave meat, eggs and other farm products. This early school structure no longer serves its original purpose. Now used as the sacristy of Our Lady of Guadalupe Church it stands as a symbol of the devotion, zeal and the spirit of sacrifice of these early pioneers in the field of Catholic education. Two years later in nearby Duplin County, a similar venture was undertaken. A group of Irish Catholics under the leadership of the Gallagher brothers, Hugh and Ned, who had settled there, built a school in 1877 for the education of their children. The school originally was adjacent to the Church of the Good Shepherd. Starting its classes each fall, the school was in session about two and one-half months each year during the five-year period of its existence, 1877-81. It consisted of one classroom and had an average attendance of 35 pupils, Catholic and non-Catholic. It was also staffed by lay teachers, some of whom came either from Georgia or from South Carolina, as well as North Carolina. After 1881, the school building was used as a storage place for tobacco.

Slow and painful has been the progress of Catholic education in North Carolina during the period of the Vicariate Apostolic (1868-1924). But in spite of the almost insurmountable obstacles that confronted them at every turn, courageous and capable leaders from Bishop Gibbons (later appointed Cardinal-Priest) down to the last Vicar-Apostolic, Bishop Leo Haid, O.S.B., sowed the good seed and carefully prepared the foundation upon which others were destined to build.

After the establishment of the Diocese of Raleigh in 1924, 15 more schools were erected during the episcopacies of the Most Reverend William J. Hafey, D.D., and the Most Reverend Eugene J. McGuinness, D.D. The Catholic schools of the diocese had now increased to 25 and had an enrollment of 3,178 pupils, of which 50.2 percent were Catholics and 49.8 percent non-Catholics. The growth during this 20-year period was notable and encouraging.

During the next 14 years, under the episcopate of our present Ordinary, the Most Reverend Vincent S. Waters, D.D., the Catholic school system grew by leaps and bounds. Its progress can be aptly described as phenomenal, for during this period 40 schools were constructed. The enrollment increased from 3,178 pupils in 1944 to 10,043 in 1958.

Today, there are 64 schools, 54 elementary and 10 secondary, in the Diocese of Raleigh staffed by over 300 sisters and 50 priests. The percentage of Catholic pupils has risen to 69.3 and that of non-Catholic pupils has decreased to 30.7. During the past ten years a syllabus for elementary schools and one for secondary schools, based upon "Guiding Growth in Christian Social Living," were approved and adopted. All school records, forms and diplomas were standardized. Diocesan examinations are given each January and June. The first Handbook of Regulations, constituting the official school policy for the schools of the Diocese of Raleigh, was completed in January, 1958.

HIGH SCHOOL SUPERVISOR

Sister Mary Stephen of the Sisters of Mercy of Belmont, North Carolina has held teaching and administrative positions in the schools of North Carolina for the past twenty years. A native of the Tar Heel state she received her education in the Catholic schools of Charlotte and is a graduate of Sacred Heart Academy, Belmont, N.C. She has her B.A. from Mount Mercy College, Pittsburgh and her M.S. from the University of Pittsburgh. Sister has done extensive post graduate work in Science and Education at the University of Notre Dame, the Catholic University, and the University of North Carolina.

The work of supervision of the high schools of the diocese extends to the 11 high schools and the four Junior high schools in various parts of the state. In addition to the supervision of the schools, Sister Mary Stephen participates in educational and professional meetings and conferences. For the past two summers curriculum workshops have been held in Asheville for the construction of Courses of Study founded on the Christian Foundation program and especially geared to the social, religious and educational needs of North Carolina.

ELEMENTARY SCHOOL SUPERVISOR

Mother O. Masse, R.E.C., was appointed supervisor of the 53 elementary schools in the Diocese of Raleigh, N.C., June 1957. Mother Masse received her Bachelor and Master degrees from the Jesuit Graduate School of Boston College. She specialized in the relationship between mental ability and achievement of the elementary school children. Post graduate courses in Organization and Administration, Psychometrics, Education, and Modern Languages were taken in Boston College and in the Catholic University, Washington, D.C. In addition to her practice-teacher training in England, Mother Masse spent a few years in France to continue extensive study in the following cultural subjects: French, Music, Dramatics. Her administrative and teaching assignments have been mostly in the Archdiocese of Boston, Massachusetts, and the Diocese of Raleigh, North Carolina.

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THE CHRISTIAN FOUNDATION PROGRAM IN NORTH CAROLINA

In 1938 the Catholic University of America celebrated its golden jubilee. On that occasion Pope Pius XI, then gloriously reigning as Christ's Vicar on earth, addressed a letter to the American hierarchy, in the course of which He explicitly instructed the Catholic University to "evolve a constructive program of social action, fitting in its details to local needs, which will command the admiration and acceptance of all right thinking men." The Bishops of the United States, under whose direction the Catholic University is administered, immediately accepted the charge, and in November, 1938, the Rector of the University, the late Bishop Joseph M. Corrigan, organized the Commission on American Citizenship.

During the ensuing years, the Commission has devoted itself to the task assigned. It has developed a program which is designed not only to give sound knowledge of man's relationships to God, to his fellowmen, and to all other creatures in his environment, but also to show how this knowledge may be put into practice in daily life. It has gone beyond theory and has provided many of the necessary instructional materials. Throughout, it has been guided by the principles of Christian social teaching which are found in Scripture, in papal encyclicals, in writings of Catholic scholars, and in the daily practice of the Church. It has tried with some measure of success certainly, to aid Catholic schools to attain more completely the true end of Christian education as defined by that same Pope Pius XI: "to form Christ in those regenerated by Baptism."

Outstanding among the instructional materials produced by the Commission are the FAITH AND FREEDOM READERS, basic readers for use in the eight grades of the elementary schools: a basic curriculum pattern, GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING for elementary schools; and THE CHRISTIAN FOUNDATION PROGRAM for secondary schools. These materials are important in the history of Catholic education in the Diocese of Raleigh, North Carolina, for here they have been utilized with exceptional interest and understanding. The readers, expertly developed both for the teaching of reading skills and for the developing of Christian social understanding and practice are used in all elementary schools in the diocese.

GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING has been used as the basis for developing courses of study in all subjects in the elementary schools. Constructed during summer workshops in Florida and Alabama the elementary courses have now been used for six years.

Courses of study for the secondary schools, built upon the Commission's CHRISTIAN FOUNDATION PROGRAM have been a project in which the Diocese of Raleigh took the initiative. Under the inspiration of the Most Reverend Vincent S. Waters, the Right Reverend Monsignor Edward Gilbert and various religious orders teaching in the diocese have planned and executed several summer workshops in Asheville in which have been completed excellent courses in religion, English, social studies, foreign languages, science, mathematics, art, music, and home economics. Guiding these workshops have been representatives of Catholic University's Commission on American Citizenship under the leadership of Sister Mary Janet, S.C. Because this latter development is recent and filled with significant implications it is important that its underlying principles be understood not only by teachers but by parents and others who have an interest in educational processes.

The curriculum pattern used is designated as an integrated pattern. This means that all school subjects and activities are approached with a certain unity of purpose. The various subjects which form the main body of school curriculums must be learned, of course, through logical development of their content. At the same time they may be viewed partially in relation to the contribution which they make to the life of the pupils, particularly to their lives as Catholics who should in all circumstances act in correspondence with their religious beliefs and their obligations as baptized members of the Church. In accordance with their growth in maturity, the young must be led to deeper understanding of our cultural heritage and greater skill in various fundamental processes. But such knowledge and skill in subjects are not ends in themselves; they have a relation to life, and it is the responsibility of the school working as the agent of parents and in close cooperation with them to clarify that relation whenever it is possible. More specifically in the curriculum work of the Diocese of Raleigh the life application which stressed is that of meeting one's relationships to God and neighbor in the home, the school, the parish, and the community, at work and at play. The guiding Christian social principles are recognition of man's complete dependence on God; the inherent dignity of the human person regardless of intellectual and physical endowment, race, occupation, or social status; and the social nature of man with its accompanying obligations to practice justice and charity, to share spiritual, intellectual, and material gifts, and to act in the spirit of essential unity which binds all men.

This ideal of meeting relationships therefore, becomes the unifying facto in the Raleigh courses of study. Whether the child is studying religion o English, history or chemistry, music or any other subject, the course has bee so constructed that he is progressing intellectually in proper sequential orde and at the same time is led to see its power to help him practice Christia social living.

Obviously the content of some subjects is more readily applicable to th Christian living aim than is that of others. Religion, social studies, English art, music, and homemaking are immediately seen as rich in possibilitie Modern foreign languages, too, present themselves as extremely effective agent in the development of world understanding, and Latin as a powerful means t enrich understanding of the liturgy of the Church.

When we examine the ultimate goal of the educational process, we se further that content is not the sole means used in teaching a subject but tha method and procedures to motivate pupils to serious study are also importan Thus science and mathematics, typewriting and mechanical drawing, as wel as religion and social science may be presented in light of one's responsibilit as a Christian. For the ultimate aim of parents and teachers must be to guid the young to the fullest development possible of all God-given talents so tha they may reach their own individual perfection and at the same time assum their just share of responsibility for the general good of all mankind.

Each child comes into the world with his own unique destiny,—a part o the divine plan which has existed from all eternity. God gives each one suff cient native talent to meet this destiny and throughout life supplies the grace which are essential to its fulfillment. The person's part is to accept and recog nize God's gifts, to develop them fully, and to apply them as a member of th Mystical Body in a way that best promotes God's glory, the general welfare, an his own perfection.

This truly Christian philosophy lays a sound foundation on which t build in the young a desire to make the best possible use of their educationa opportunities. It makes clear the fact that every person, whether he has fe gifts or many has unique responsibility in God's sight. It is the reason wh youth who are talented in science, in mathematics, in language, in crafts manship must be led to recognize an obligation to develop their aptitude to the fullest. It is likewise the reason why those who are not so gifted mus be led to full development of what they do have and to contribute with dignit their share to the common good. It must always be remembered that nativ talents are not due to merit on the part of a child or his parents, who have n reason either for pride or regret in relation to them. They are the free gifts o God. But children do have the obligation to use their talents, and parents an teachers must build this concept of Christian responsibility from the earlies years.

Thus in the Raleigh diocesan courses of study, the content is developed in proper sequence and whenever possible is selected to aid in building attitudes and habits of Christian living. In all subjects the concept of Christian responsibility becomes a major means of motivation. Worldly success and glory are not in themselves worthy means of inspiration. They may follow the gifted student who makes the most of his endowment. But they mean nothing unless they are used to promote the glory of God. Finally it is kept in mind that intellectual gifts are not the only means of spreading the Kingdom of God on earth; the history of the human race from its beginnings shows this to be true. The grace of God is powerful in the Christian leader, and it operates in both the highly gifted and the lowly.

The role assumed by the Diocese of Raleigh in promoting the Christian social ideal through specially constructed courses of study cannot be overestimated. The program is a distinct contribution to the Catholic aim in education. At the same time it offers effective help toward resolving some of the issues which trouble the educational world today.

First of all it is geared toward adequate development of gifted students to their highest potential. At the same time its philosophy offers valid motives to all pupils to reach the highest level of achievement possible for them. The standards set are high, but the differences in potential are respected so that each may fulfill his God-given destiny.

The program should lead to acceptance by students of their obligation to fill modern society's need for competent scientists, statesmen, industrialists, teachers, business men, artists, professional men, priests, and religious. There is strong emphasis on guidance which will aid in educational, occupational, and moral choice.

The Christian social emphasis should go far in developing correct attitudes to solve today's social problems—local, national, and international.

The whole program is built on a strong intellectual foundation but with constant concern for the moral, since this is the prime reason for a Catholic school system as a partner to the excellent public school system in this country. The Catholic believes that religious education should be part of every child's school program, so that religion may be seen as related to every action of the day. The North Carolina Catholic schools through continually improved programs are bringing this Catholic ideal ever nearer to realization.

Sister Mary Janet

SISTER MARY JANET, S.C.

PRAYER TO ST. THOMAS

Patron of Catholic Schools

O Angelic Doctor, Holy Thomas, prince of theologians, and pattern of philosophers, bright ornament of the Christian world, light of the Church, heavenly patron of Catholic schools, who hast taught wisdom without invention, and shared it without grudging, pray to Wisdom Himself, the Son of God for us. Pray that the Spirit of Wisdom having come into us, we may understand those things which thou dost teach, and perform in imitation the things which thou didst do. Pray also that we may be made partakers in the learning and virtues with which thou whilst on earth didst shine as the sun, and finally that with thee in Heaven we may enjoy forever their most sweet fruits, praising with three Divine Wisdom, through infinite ages of ages. Amen.

PRAYER OF ST. THOMAS AQUINAS BEFORE STUDY

O Ineffable Creator, Who out of the treasure house of Thy wisdom hast ordained the three hierarchies of angels, and established them in a wonderful order above the fiery heavens; Who hast disposed the parts of the universe most admirably; Thou, I say, Who art called the true Fountain of light and of wisdom, the very first Principle, deign to pour the rays of Thy light upon the darkness of my intellect. Remove from me the two-fold darkness of sin and of ignorance. Do Thou, Who makest eloquent the tongues of infants, instruct my tongue, and pour Thy blessing upon my lips. Grant me keenness of understanding, a capacity for retention, a due measure and faculty of learning. Grant me exactness in interpreting, abundant grace in speaking. Do Thou prepare my beginning, direct my progress, perfect my end, Thou Who are true God and Man, Who livest and reignest world without end. Amen.

APPRECIATION TO SPONSORS OF THIS BOOK

We are grateful to the firms which have had an active part in the phys-
cal development of our modern Catholic Schools in North Carolina.

To a number of these companies and suppliers of materials and services, ve have given the opportunity of assisting to some extent in sponsoring of this ook. Some of these outstanding business firms have had a part in supplying naterials and services for more than five of our schools. These are indicated n bold type and reference is given below their names and type of service. We sk our readers to check the pictures and look over these references to these ompanies and to remember them in your future business needs.

With sincere appreciation to each and every firm which has in any way ontributed to our schools, academies, and colleges in North Carolina, or con- ributed to the production of this book, I remain

Sincerely in Christ,

+Vincent S Waters

Vincent S. Waters
Bishop of Raleigh

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SCHULMERICH CARILLONS, INC.—Manufacturers of Automatic Clock Controlled Bell Instruments—Carillon Hill, Sellersville, Pa.—Bells at Belmont Abbey College, Belmont, N. C.

THE SCOTTISH BANK—Complete Banking, Trust and Investment Services—Lumberton, North Carolina.

SOUTHEASTERN CONSTRUCTION COMPANY—Church, School and College Construction—301 West Second Street, Charlotte 1, N. C.; St. Joan of Arc School, Asheville, N. C.; Our Lady of Assumption School, Charlotte, N. C.; Mercy School of Nursing, Charlotte, N. C.; Saint Elizabeth's School, Elizabeth City, N. C.; Saint Michael's School, Gastonia, N. C.; Our Lady of Lourdes, Raleigh, N. C.; O'Donaghue School, Charlotte, N. C.; Sacred Heart School, Belmont, N. C.; Belmont Abbey College and Sacred Heart Junior College, Belmont, N. C.

SOUTHERN ENGINEERING COMPANY—Structural, Miscellaneous and Ornamental Steel—Charlotte, N. C.; Belmont Abbey College and Sacred Heart Junior College, Belmont, N. C.; Our Lady of Assumption School, Charlotte, N. C.; Saint Michael's School, Gastonia, N. C.; O'Donaghue School and St. Anne's School, Charlotte, N. C.

R. K. STEWART & SON—Commercial, Industrial, Institutional and Residential Buildings—High Point, N. C.; Immaculate Heart School, High Point, N. C.; Saint Leo's School, Winston-Salem, N. C.

UNIVERSAL EQUIPMENT COMPANY—Distributors of School Equipment—3709 Hillsboro Street, Raleigh, N. C.; St. Joan of Arc School, Asheville, N. C.; Blessed Sacrament School, Burlington, N. C.; O'Donaghue School and St. Anne's School, Charlotte, N. C.; Immaculata School, Durham, N. C.; Saint Patrick's School, Fayetteville, N. C.; Saint Michael's School, Gastonia, N. C.; Saint Mary's School, Goldsboro, N. C.; St. Gabriel's School and St. Raphael's School, Greenville, N. C.; Annunciation School, Havelock, N. C.; Infant of Prague School, Jacksonville, N. C.; Our Lady of Atonement School, Kinston, N. C.; Holy Name School, Nazareth, N. C.; Saint Joseph's School, New Bern, N. C.; Cathedral Grade and Cathedral Catholic High School, Raleigh, N. C.; Our Lady of Victory School and Saint Anthony School, Southern Pines, N. C.; Saint Mary's School, Wilmington, N. C.; Saint Genevieve-of-the-Pines and Asheville Catholic High School, Asheville, N. C.; Sacred Heart School, Belmont, N. C.; Charlotte Catholic High School, Charlotte, N. C.; Notre Dame High School, Greensboro, N. C.; Belmont Abbey College and Sacred Heart Junior College, Belmont, N. C.

WILLIAM & HEINTZ LITHOGRAPH CORP.—Lithographers— Washington , D.C.

YOUNG CONSTRUCTION COMPANY—General Building Contractor—Charlotte 1, N. C.; Our Lady of Consolation School, O'Donaghue School and St. Anne's School, Charlotte, N. C.; Charlotte Catholic High School, Charlotte, N. C.

Chapter 1

ELEMENTARY SCHOOLS

SAINT GENEVIEVE-OF-THE-PINES GRAMMAR SCHOOL—Asheville

> *". . . Christian education takes in the whole aggregate of human life, physical and spiritual, intellectual and moral, individual, domestic and social, not with a view of reducing it in any way, but in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ.*
>
> Pius XI, on "Christian Education of Youth."

Saint Genevieve-of-the-Pines Grammar School was founded in 1908. Following the diocesan curriculum for Kindergarten through Grade Eight, it has a present enrollment of 161. Each year, Educational Records Bureau Tests are administered and class medians are found to be well above standard scores in the basic subjects. The physical education program, conducted by a special teacher, includes folk and square dancing as well as all the seasonal sports.

As to the more cultural subjects, French is taught throughout the grades. The school music program includes music appreciation as well as singing. Upper grade girls are eligible for admission to the robed Junior Glee Club which gives two public performances each year. All the children have an opportunity to gain poise and self-confidence by participating in the Christmas program, in the oratorical contest, and in the spring music recital.

"Avec joie et d'un coeur."

(Louis Fr. Lafosse)

GREEN GIANTS
S.G.P.

One of the winning teams on Field Day

Winners in one section of the Arts Exhibit Creative

ibbons Hall for Boys—Mother Joubert and orm I

Gibbons Hall—Elementary School, Graduating Class

SAINT GENEVIEVE-OF-THE-PINES

GIBBONS HALL—Asheville

> *"Greater stress must be laid on the employment of apt and solid methods of teaching, and, what is more important, on bringing into full conformity with the Catholic Faith, what is taught in literature, in the sciences, and above all in philosophy, on which depends in great part the right orientation of the other branches of knowledge."*
>
> Pope Leo XIII, *Inscrutabi*

In 1949, the Religious of Christian Education opened Gibbons Hall School for Boys as a unit of Saint Genevieve-of-the-Pines. The faculty, composed of Religious and laymen, endeavor to develop the best in every child. The present enrollment is 135.

Beginning in Form I, the boys are taught French. In Forms VI, VII, and VIII, the students are presented formal courses in Latin and Algebra. A reading program adapted to the needs of each boy is conducted in all Forms. The school is a member of the Secondary Education Board, and participates in the testing service of the Educational Records Bureau.

As co-curricular activities, the students enjoy a Catholic Civics Club, and the "Knights of the Altar" edit the school paper entitled, "The Cardinal." They also present dramatic productions and engage in a mass physical education program. Education at Gibbons Hall consists primarily in training young boys to advance, step by step, with assurance towards the sublime end for which they are created, Eternal Life.

SAINT ANTHONY OF PADUA—Asheville

"In the American ideal, all human beings are reverenced as children of God by their very creation."

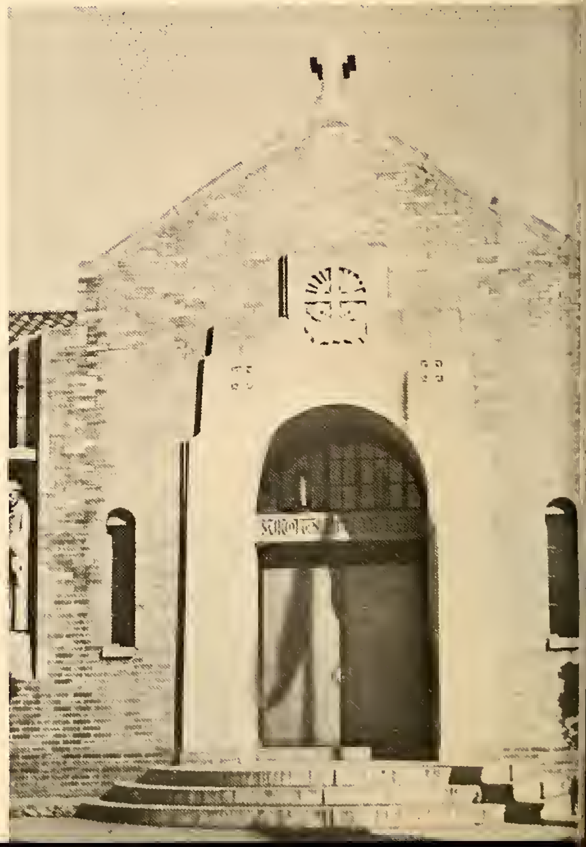
Keller, in "All God's Children."

Saint Anthony of Padua School first opened its doors to the colored children of Asheville on September 28, 1936. At the time the Franciscan Sisters of Allegany, New York, began their teaching assignment, they wondered if the classrooms would ever be filled. Today, the school has a capacity enrollment of 137 children, with four teaching Sisters.

The Franciscan Fathers of the Holy Name Province were instrumental in bringing the Franciscan Sisters to Asheville. Under the pastoral guidance of Father Brendan Pyle, O.F.M., the spiritual needs of the Sisters and children are well filled.

A hot lunch program in the large auditorium works quite successfully. The students have the opportunity to participate in the various activities of the Junior Red Cross, the Junior Deputies, and the Juniorettes. These programs, together with many social, dramatic, and musical affairs, combine to provide the students of Saint Anthony with a cultural background that will prepare them for the future.

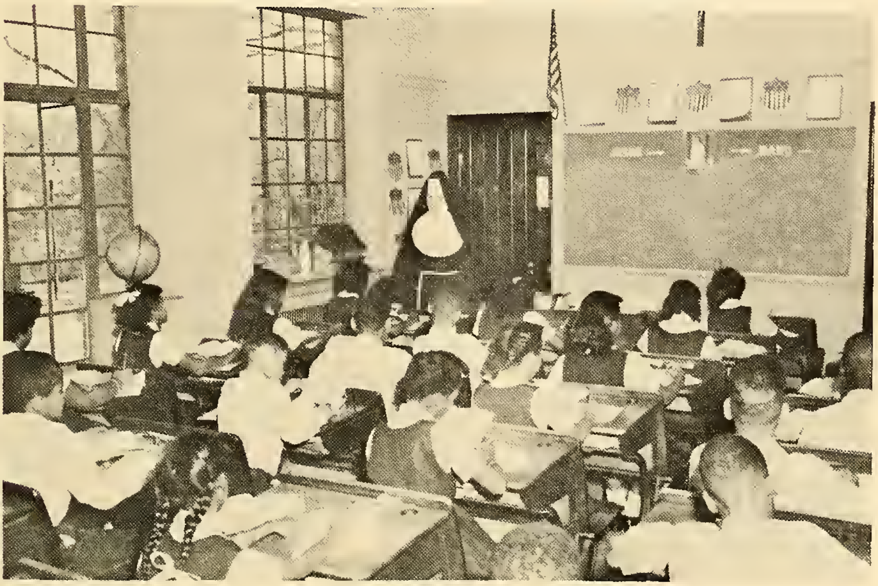
Facade showing statue of St. Anthony

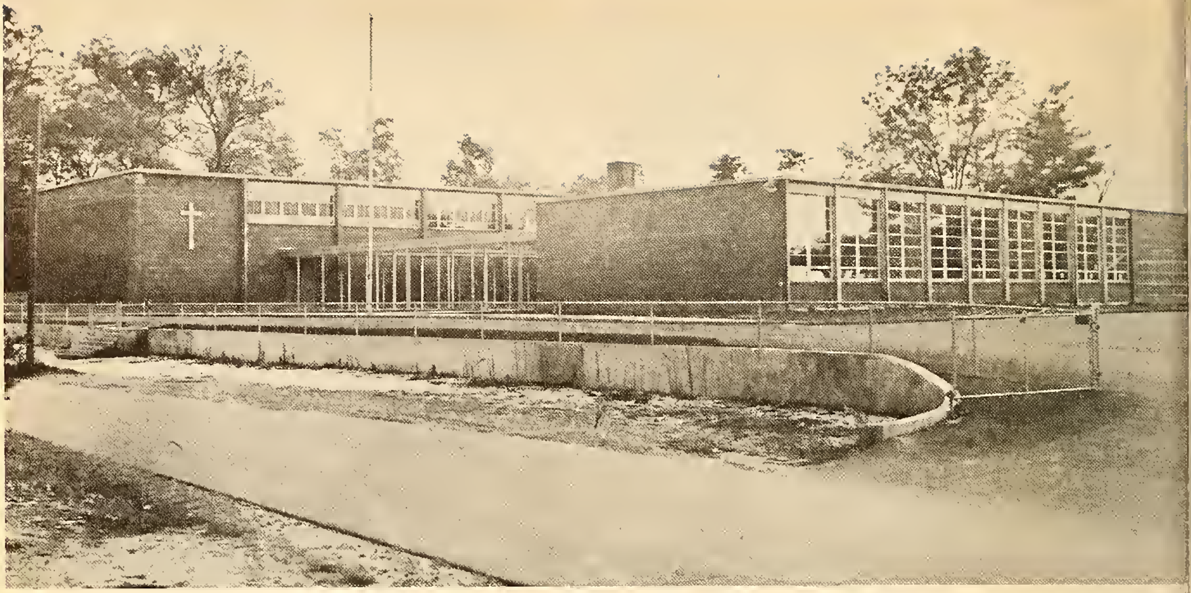


Front view of school and entrance to church

A Franciscan teaches "Johnny how to read"

The principal and the fourth and fifth grades





Large classroom building and auditorium

SAINT LAWRENCE SCHOOL—Asheville

"Let the earth bless the Lord. Let it praise and exalt Him above all forever.
Mountains and hills, bless the Lord.
All things that spring in the earth, bless the Lord!"

(Daniel 3:57-58)

"Late but not least," a paraphrase which may well be ascribed to Saint Lawrence School, situated in the shadow of Reynold's Mountain in scenic Asheville. For although Saint Lawrence Church was erected some fifty years ago, its members did not realize the fulfillment of their hopes for a parish school until 1956, under the leadership of Monsignor Louis J. Bour, its former pastor.

Saint Lawrence School was formally dedicated by His Excellency, the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh on the Feast of Christ the King, October, 1956. The 1956-1957 enrollment included 140 children, Kindergarten through Eighth Grade. By the 1957-1958 school year, however, this number had increased to 180.

The Rt. Rev. Msgr. John F. Roueche is pastor of St. Lawrence Church and the school is staffed by the Sisters of Mercy of Belmont, North Carolina.

Sister principal, holds an assembly with upper classes

Modern, well-equipped classrooms provide desirable learning conditions

SAINT JOAN OF ARC SCHOOL—
West Asheville

> *"It is the inalienable right, as well as the indispensable duty of the Church, to watch over the entire education of her children, in all institutions, public or private, not merely in regard to the religious instruction there given, but in regard to every other branch of learning."*
>
> (Encyclical, Pius XI)

Founded in 1926, and located in the heart of West Asheville is Saint Joan of Arc grammar school for boys and girls. Its enrollment of 250 includes children from all denominations. Classes ranging from Kindergarten through the Eighth Grade, are conducted by five Religious of Christian Education and one lay teacher.

In addition to the regular grammar school subjects, the teaching o elementary French forms an important part of the curriculum. A the head of the school and with hand ever-outstretched to help and t guid is its zealous pastor, Reveren William J. Kuder.

Front view of school

SANFORD'S
AMERICAN
HISTORY MAPS

The principal and her class work on a history project

A Religious introduces first graders to the art of studying

St. Benedict's
CATHOLIC SCHOOL
CONDUCTED BY
Cathedral Parish

Utility keynotes architecture of school

SAINT BENEDICT'S SCHOOL—Belmont

"That in all things, God may be glorified."
(Benedictine motto)

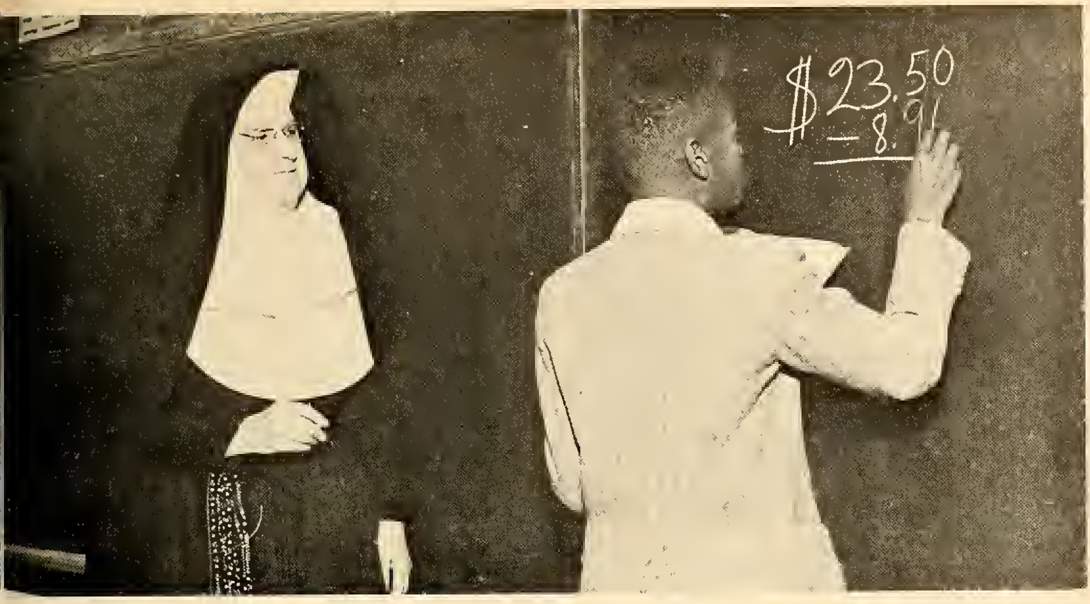
Saint Benedict's School was first conducted in an old building which served both as a Church and a School. The first teacher was "Uncle Joe Porter", a relative of Mrs. Ernestine Greene of the present parish. The Porter family was the first Catholic family of this parish. Father Wilfrid was pastor at this time.

A few of the early lay teachers still remembered by the older members of Saint Benedict's are: Suzzy Parks, Maggie Adams, Mr. Pickenpack, Mr. Harvey Yatz, Lucy McDonald, Mary Moore, and Minnie Riggins. Later Sister Rose and Sister Margaret each taught a few years at Saint Benedict's. Because of the shortage of Sisters the school was then staffed by lay teachers. Finally, under Father Martin, the Sisters of Mercy, of Melmont, N.C., were procured and they have continued to teach at Saint Benedict's until the present day.

Saint Benedict's was transferred to its present site in 1952 and has made continuous progress since. Today the school includes all grades from the first to the eighth. In October of 1956 Saint Benedict's received its first certificate showing membership in the cooperative program of the Southern Association This same year the first P.T.A. was established.

This year the School was equipped with more modern facilities and plans are under way for having a new driveway laid. A playground has also been leveled off on one side of the building. The Sisters are working hard to bring up the scholastic standards of the students but the self-sacrificing zeal of the Benedictine Priests is responsible for the materia improvements.

Last but not least to be considered in the history of Saint Benedict's School are the contribution being made by the various Church



A Sister of Mercy stressing essentials of mathematics

PRAY
WORK WELL

Learning to do all things well

Organizations of this parish. These Organizations made up mostly of the older generation who do not even have children in school, give generously of their time and energy as well as money to insure a sound future for the children of St. Benedict's colored parish.

SACRED HEART SCHOOL—Belmont

It is a special favor of God to the teachers destined to train up little ones in His knowledge and love.

Mother Catherine McAuley
Foundress of Sisters of Mercy

Sacred Heart Grade School was founded along with Sacred Heart Academy in 1892 and existed in the same building with the high school for fifty years. In 1943, due to an influx of both day and boarding students to the high school and the elementary department, it was found necessary to separate the two divisions completely. The grade school was transferred to St. Anne's building on the campus. This arrangement for the grade school was to be temporary as the building was far from adequate in many ways. However, because of a building program formulated for Sacred Heart Junior College, the waiting for a grade school had to be prolonged, and it was not until March 1957 that the plans were drawn for the new building.

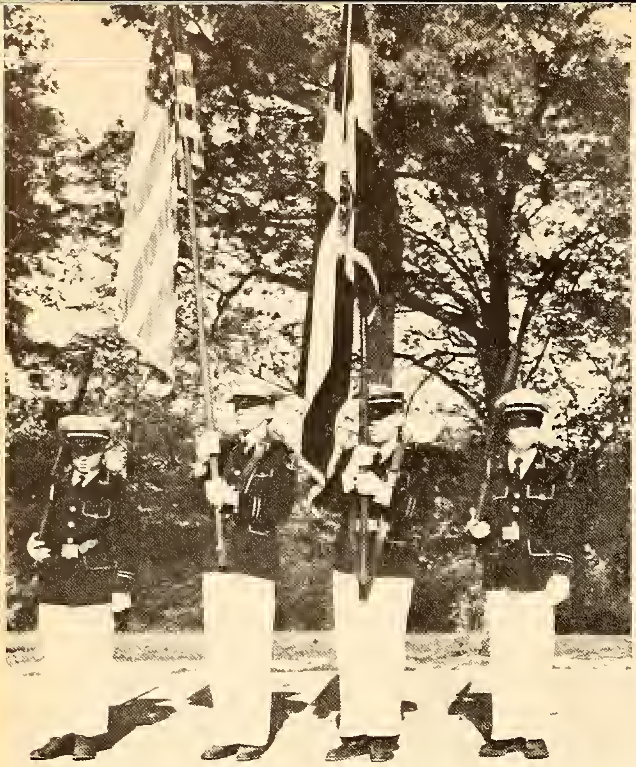
In September 1957, the present Sacred Heart Grade School was formally dedicated. The new school consists of nine classrooms, a spacious library which, having its own built-in altar, can be easily and quickly converted into a chapel; a faculty room, office, and two storage rooms.

The student enrollment is 223. Students are drawn from four sources: the Sacred Heart boarders, St. Leo Cadets, Catholic students of Belmont Abbey Cathedral parish, and non-Catholics from the surrounding area. The aim of the school is to prepare its students to enter any accredited high school. The grade school itself is a member of the Southern Association of Secondary and Elementary Schools. Most of the graduates continue at Sacred Heart Academy.

Two of the outstanding features of the school are its clinic with a Sister-Nurse in daily attendance, and an active Civics Club which guides student discipline on the playground, in the halls, and on the bus. The Civics Club, too, plans many of the assembly programs. Civic leaders are invited to address the student body.

Newly-erected grade school building

Sister Mary Theophane and first grade students



Preparing to serve God and Country

At attention—cadet at St. Leo Junior Military

SAINT LEO'S JUNIOR MILITARY SCHOOL—Belmont

What would the charity of God have profited us, if mercy had not come to our aid?

Mother Catherine McAuley
Foundress of the Sisters of Mercy

Saint Leo's Junior Military School, a Boarding School for Boy's from the First through the Eighth Grade is located in Belmont in the Piedmont Section of the State. It is 12 miles west of Charlotte. It was founded in September 1910 and named for Rt. Rev. Bishop Leo Haid, O.S.B. Saint Leo's Military School is Catholic and being Catholic its principles rest on the solid philosophy of the Catholic Church which recognizes God as the basis of true education. Upholding these principles, Saint Leo's subscribes to the belief that unity in education is not merely intellectual achievement, but rather the harmonious development of all the powers of soul, of mind, and of body.

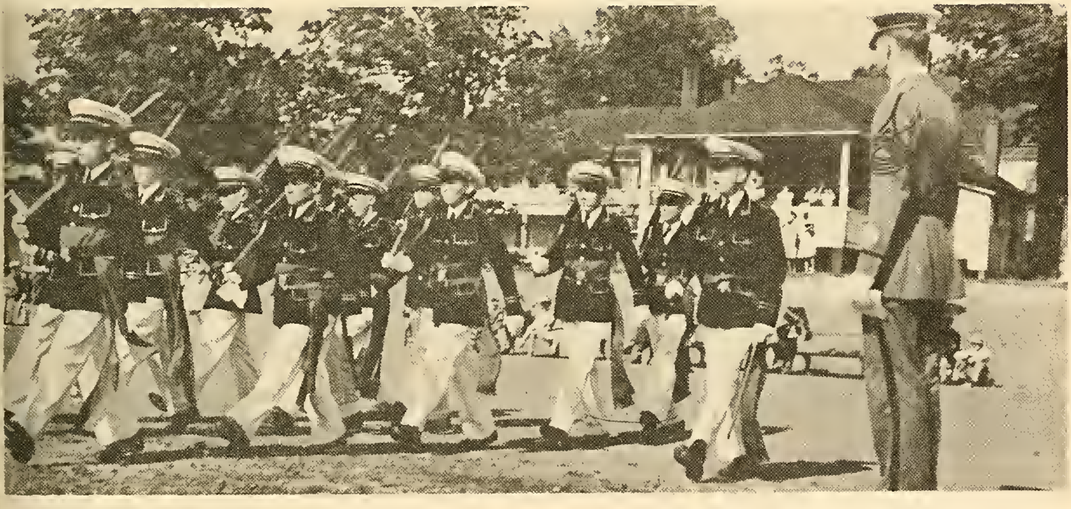
In its objectives, the faculty of Saint Leo's attempts to measure up to the conception of education drawn up by His Holiness, Pius XI in his encyclical on Christian Education of Youth;" . . . education consists essentially in preparing man for what he must be here below, in order to attain the sublime end for which he was created. . . ."

The curriculum embraces the grammar grades. The course of study gives the cadet a solid foundation which will enable him to meet the requirements of accredited, college preparatory high schools. The classes are small, therefore, personal interest can be taken in the advancement of each pupil. Supervised study periods train the student to prepare his assignments.

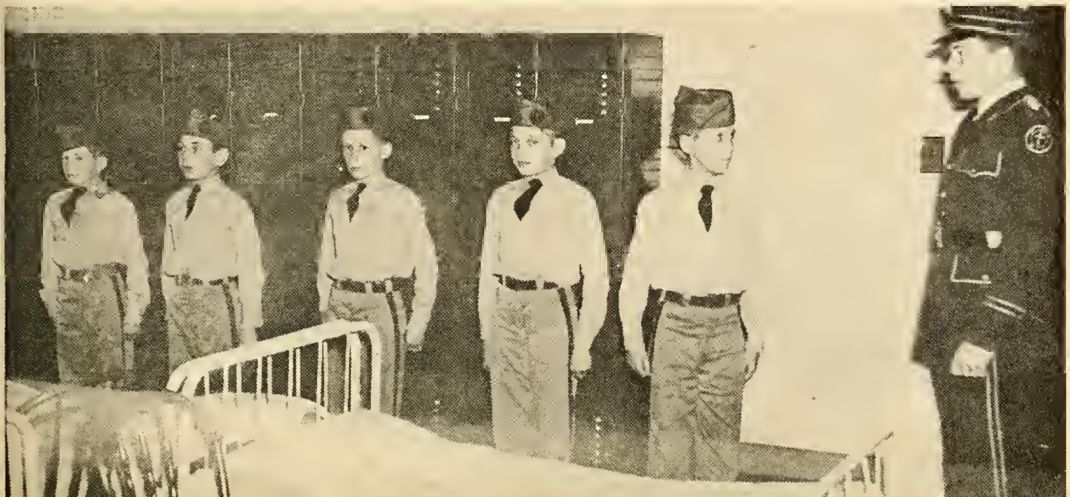
The military training at the school assists the cadet in obtaining physical benefits, as well as teaches him to be prompt and obedient. It develops in the cadet a sense of responsibility, leadership, self-confidence, poise, and careful habits of conduct. Discipline within the school, while mild and considerate, is strictly enforced, especially when there is a question of the good of the Cadet corps, or the reputation of the school.

Along with the development of mind and body by military training, the seasonal sports so dear to the heart of the boy find their place in the every day life of the school. A competent coach from Belmont Abbey College is engaged to teach and train the boys to participate in athletic contests with boys of their own age from other schools.

On the March



Inspection time



BLESSED SACRAMENT SCHOOL—Burlington

Flag raising

"More things are wrought by prayer than this world dreams of.
Wherefore, let thy voice rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands in prayer
Both for themselves and those that call them friend?"

Alfred Tennyson, "Idylls of the King"

Blessed Sacrament School, under the able direction of the Reverend Eugene H. Livelsberger, can be proud of its many accomplishments during the past two decades. Opened in the main building of the Colonel James Holt Estate, the original school had an enrollment of only 25 pupils. These accommodations soon proved inadequate within a few short years due to the growth of the school.

In 1935 a new school was planned and became a reality with its formal opening on August 28, 1935. Staffed by the Sisters of Providence of Saint Mary-of-the-Woods, Indiana, who came to Burlington at that time, it has continued to grow to its present enrollment of 237 students. In 1957 a second story was added to the school to provide a confortable convent for the Sisters.

A Sister of Providence and the sixth grade

Test time in the first grade

Where work can be play

N.C. Collection

SAINT STANISLAUS SCHOOL—

Castle Hayne

"Thou hast visited the earth and watered
it with much rain;
Thou hast enriched it to produce abundant
fruit.
Thou shalt bountifully bless us with fruit
the whole year round
And the fields shall abound with plentiful
produce."

Psalm 64

In 1950, the Catholic school a St. Helena, Burgaw, was moved t the parish of Saint Stanislaus i Castle Hayne, North Carolina. Here in a former camp barrack converte into a school and convent, the Schoo of Saint Stanislaus was opened unde the direction of the Priests and Sister of Saint Francis of Syracuse, Ne York.

The children of this rural schoo are mostly of Polish and Hungaria extraction, living on adjacent farm and active in rural affairs. They hav won many 4H Orgnization Awar in canning, sewing, poultry raisin and farm machinery care. Each mor ing the children attend Mass befo beginning classes, assuring themselve of God's blessings on their ful scheduled day.

The principal and the seventh and eighth grades

Time out from a heavy schedule

Youthful Artists

Serious Thinking

Modern building with outside entrances to each classroom

OUR LADY OF THE ASSUMPTION SCHOOL—Charlotte

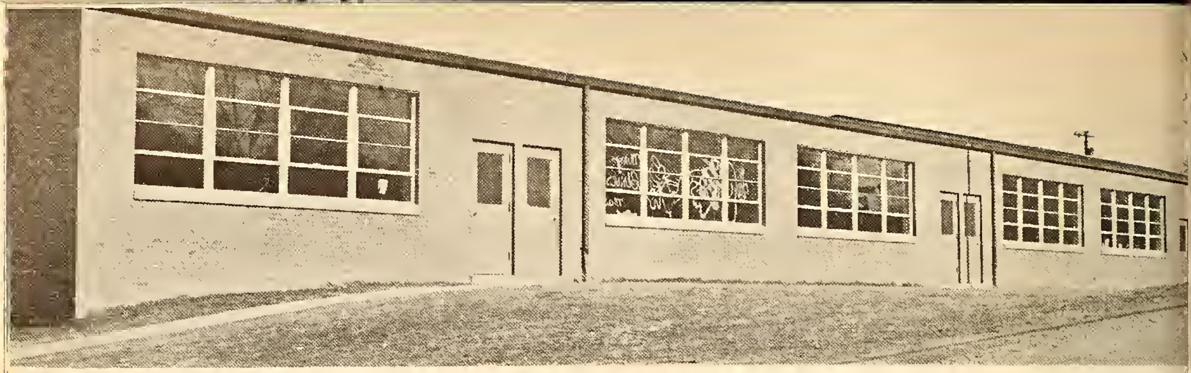
"May age to age forever sing
The Virgin's Son and Angels' King
And praise with the Celestial Host
The Father, Son, and Holy Ghost."

With the tremendous industrial and commercial expansion of Charlotte came a phenominal increase in the population. To care for the educational needs of the Catholics, Charlotte's second parochial school was opened in 1954. Staffed by the Missionary Sisters of the Most Blessed Trinity, and under the direction of the Trinitarian Fathers, the school enrollment increased as grades were added. At the end of the 1957 term, about 300 students were in attendance.

Due to circumstances beyond their control, the Sisters had to leave the school to take up work elsewhere. During the current year the classes were taught by zealous lay teachers whose interest, zeal, and professional services have not only provided an interesting experiment but have kept the high standard of scholastic achievement and religious formation. Close cooperation has always existed between parents, pastors and teachers in their grave obligation for the religious, moral, and physical education of the children.

Well-lighted classrooms

A Trinitarian Sister teaches Religion



Simple and functional in design

OUR LADY OF CONSOLATION SCHOOL—Charlotte

"We seek only a universal peace, where all nations shall be free and all people shall enjoy their inalienable human rights. We believe that all men are truly the children of God."

Truman—"Last Christmas Message"

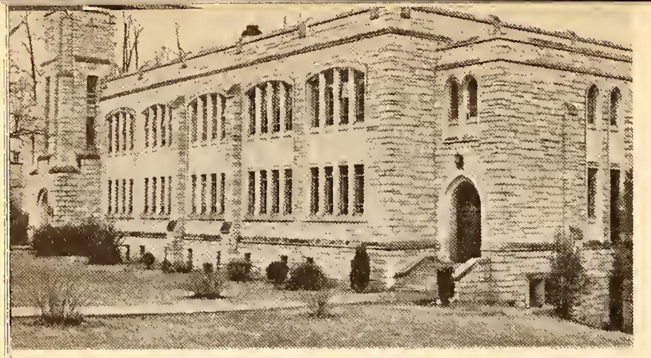
Oblate Sister of Providence and a first grade

Located in a new development in the northwestern section of Charlotte, Our Lady of Consolation School is an important factor in the new parish organized by the Most Reverend James J. Navagh, D.D., at the time His Excellency was the Auxiliary Bishop of Raleigh. The Most Reverend Amleto G. Cicognani, D.D., Apostolic Delegate, presided at the ceremonies on March 25, 1957, when the entire plant—the church of Our Lady of Consolation, the school, rectory, and convent were blessed and dedicated for the service of God and the people in this area.

The school is a modern one-story building of red brick containing the usual conveniences necessary for school life. It has six large, well-lighted classrooms, a principal's office, library, a bookroom and a large assembly room.

The Oblate Sisters of Providence staff Our Lady of Consolation School, which was opened on January 28, 1957. The principal, with two other Sisters taught the 50 pupils who enrolled for the second semester in the Kindergarten and the first four grades. In September 1957, a fourth Sister was added to the faculty to help care for the 120 pupils who had registered for the new term. A School Boy Patrol, a Junior Red Cross, and a Parent-Teacher Association are well-organized and are active groups in the school. School insurance and Public Health services are also available for the well-being of the pupils. Each year another grade will be added until the Eighth Grade is reached. The faculty will increase yearly to take care of the additional grades and the increased enrollment.

Mother Angela visits the Kindergarten



A beautiful stone structure is Charlotte's first Catholic school

O'DONOGHUE SCHOOL—
Charlotte

> *"See how quietly the great God performs all His works:*
> *Darkness is spread over us at night, and the light returns in the morning, but there is no noise of closing shutters or of drawing curtains.*
> *When we are hurried, noisy, talkative in our good works, the oil of charity which burns in us cannot be perfectly pure."*
>
> Mother Catherine McAuley
> Foundress of the Sisters of Mercy

O'Donoghue School has grown with the growth of Charlotte. The original school was called, "Saint Mary Seminary," and opened its doors in 1888 to both day students and boarders. This school was situated in downtown Charlotte.

In 1905, O'Donoghue Hall was built on the property adjacent to Saint Mary's. The school was named in honor of Doctor O'Donoghue, Charlotte physician, who gave a substantial contribution towards building this hall. O'Donoghue Hall was used until 1930, when the present O'Donoghue School was completed.

In 1950, an increase in enrollment necessitated an addition to the building. This construction was made possible through the capable administration of Rt. Rev. Msgr. John P. Manley, present pastor of Saint Patrick Church, who has been in charge of the school since 1948. The new unit comprised four modern classrooms, a kindergarten, and Saint Cecilia's Hall equipped for choral work and visual aids.

In 1955 the high school unit of O'Donoghue moved to a new location and became known as "Charlotte Catholic High School."

The present O'Donoghue School comprises a kindergarten and eight grades with an enrollment of 380. A very active Parent-Teachers Association is an integral part of the school set-up. Hot lunches are served daily. A special part of the school is the library which is filled at all times with "book lovers." Another feature is a full-scale physical education program conducted by a qualified athletic director. One day each week every class enjoys a period of supervised athletic instruction.

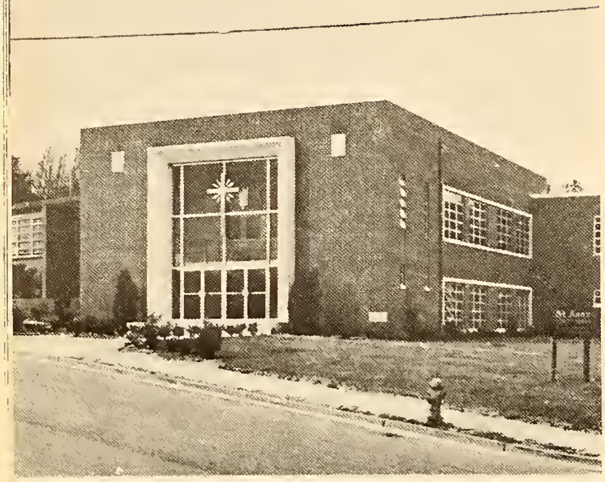
The Sisters of Mercy, whose Motherhouse is in Belmont, have staffed the school from its beginning. The Mercy Sisters are now in the 71st year of their educational work in Charlotte.

The third grade at work

Future mathematicians

earning is fun for Sister imothy and the eighth rade

SAINT ANN SCHOOL—Charlotte



Entrance to combination church, auditorium and cafeteria

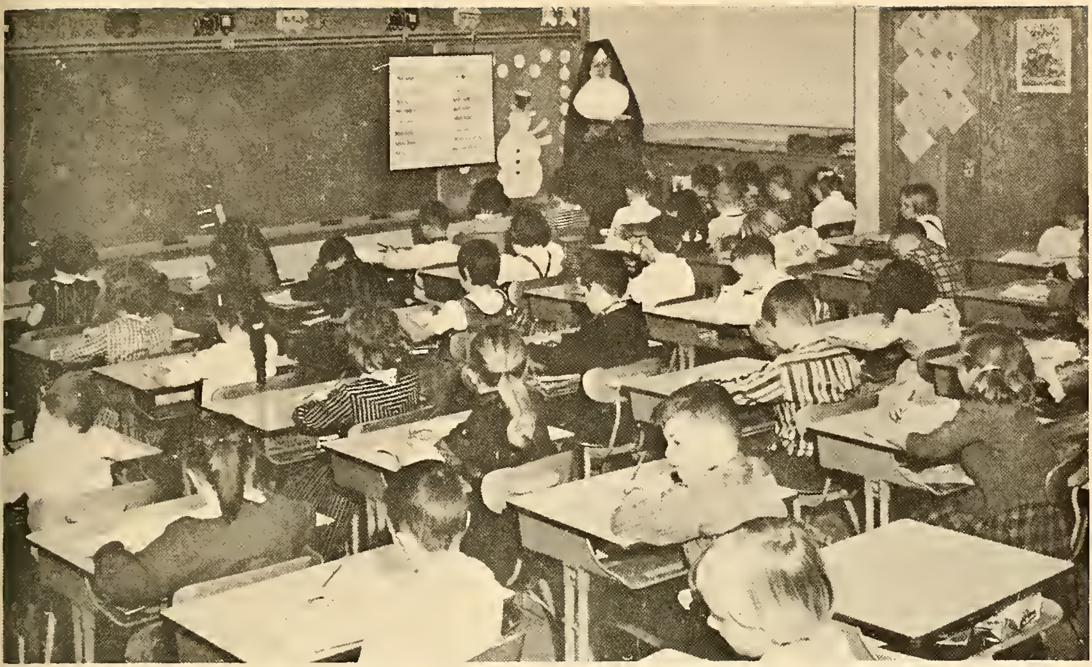
A well-equipped library with mode furniture

> *"The child must be seen whole and entire. He must be seen as a citizen of two worlds. He belongs to this world surely, but his first and highest allegiance is to the Kingdom of God. From his earliest years he must be taught that his chief significance comes from the fact that he is created by God and is destined for life with God in eternity."*
>
> Our Bishops Speak, "The Child: Citizen of Two Worlds"

Within a month after he had been appointed pastor of the new parish of Saint Ann in Charlotte, the Rt. Rev. Msgr. Michael J. Begley had begun the construction of a parish school. By September of 1956, Saint Ann School was ready for the 202 children who came to register. Four Sisters of Saint Joseph from Chestnut Hill, Philadelphia, had been assigned to staff the school but even before it opened, it was apparent that the four assigned would not be sufficient. Fortunately, another Sister was secured and school opened with five Sisters for the eight grades, and a lay teacher for Kindergarten. Because of the phenomenal growth of the parish, the number of students has increased in a little over a year to 368.

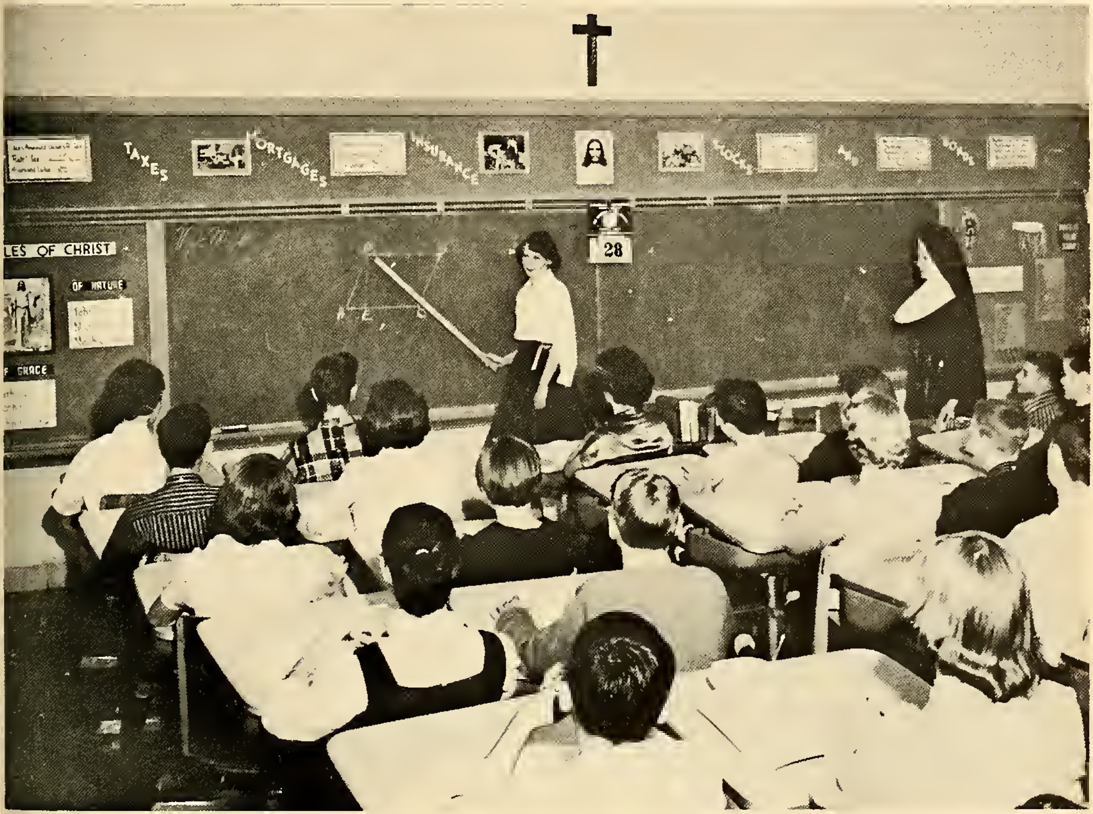
Saint Ann's looks with pride to the scholastic achievements of its students, two of whom have brought home the Parochial Spelling Bee Award and the Deanery Oratorical Contest Prize.

Due to the cooperation between school and parents, a school library is steadily growing, scouting activities have been inaugurated and an athletic program is well organized.



A Sister of St. Joseph and her class

Mother Gervase and class prepare for high school mathematics


TAXES
MORTGAGES
INSURANCE
STOCKS
28
LES OF CHRIST
OF NATURE
F GRACE

IMMACULATA SCHOOL—Durham

"The most pressing duty of Christians is to live the liturgical life, and increase and cherish its supernatural life."

Pius XII, "Mediator Dei".

When the Rt. Rev. Msgr. William F. O'Brien came to Durham, North Carolina, in 1907, as the first resident priest, he found a rapidly growing manufacturing town. He also found no house for a priest, no money, and no place to accomodate teaching sisters. By 1909, this zealous young priest had established a little school known as "St. Mary School", which enrolled 9 children on its opening day. Staffed by three Sisters of St. Dominic of Newburgh, New York, the school gradually grew and in 1943 was moved from the original site and re-named, "St. William School" for its generous benefactor the Most Reverend William O'Brien, D.D., Archbishop of Calinda and President of Extension Society.

In 1951 Monsignor O'Brien retired as pastor. A new school was constructed the same year under the able guidance of the new pastor, Reverend Charles J. O'Connor, and given the name, "Immaculata."

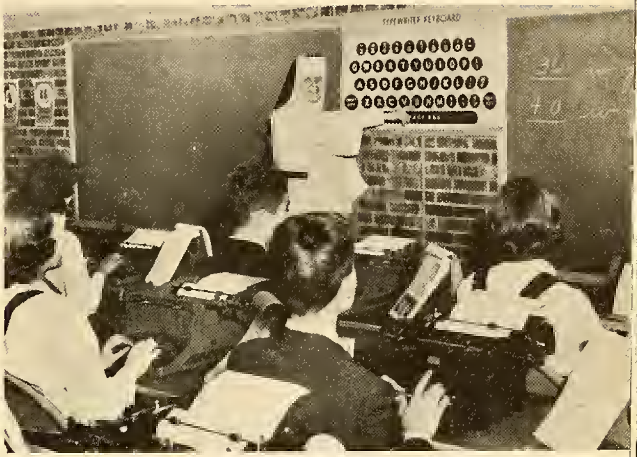
There are now 213 students enrolled. In 1956 the Ninth Grade was added. There is, at present, a faculty of five Sisters, a Lay Professor (who teaches French in all the Grammar Grades,) and two Physical Education Teachers.

The one aim of the school is to lay a deep foundation for an appreciation and love of Church Liturgy through Music and Art.

Under Our Lady's patronage

Sister Jean Alberta demonstrates liturgical symbolism

Sister Innocent teaches a ninth grade typing class



Picture taking can be fun

FOR GOD TODAY

The day begins with a salute to the Flag

SAINT CATHERINE SCHOOL—Elizabeth City

> *"We are a religious people whose institutions presuppose a Supreme Being."*
>
> Justice William Douglas of U.S. Supreme Court, 1952.

On December 9, 1941, Saint Catherine School opened its doors on the lower floor of the convent, and the Sisters of the Holy Union from Fall River, Massachusetts, welcomed 15 little ones from Grades One through Six. A small beginning indeed, but from small beginnings great things can come, and the pioneer sisters were confident that the seed of Catholic education would reap a future harvest. Nor were they disappointed for through the school, the residents of this community have come to recognize and appreciate the great value of the Catholic educational system and the dedicated lives of the Sisters.

It was not long before the temporary quarters proved inadequate and a new school was begun to meet the growing demands. This new unit opened its doors to the students on September 4, 1945.

The school is presently under the direction of its zealous pastor, Reverend Joseph L. Hart, of the Society of St. Edmund, who, like his predecessors, is most eager to continue giving his all that the children may have the knowledge necessary to make them active supporters of their Faith and loyal citizens of a country worthy of their allegiance.

Predicate Adjective-modifie
follows the verb.
Woolen clothing is war
Some wealthy men are unk
pg 195 Ex 47
#1 to 10

entials of English Grammar are stressed
St. Catherine's

The personal touch

Leisure time activities are important too

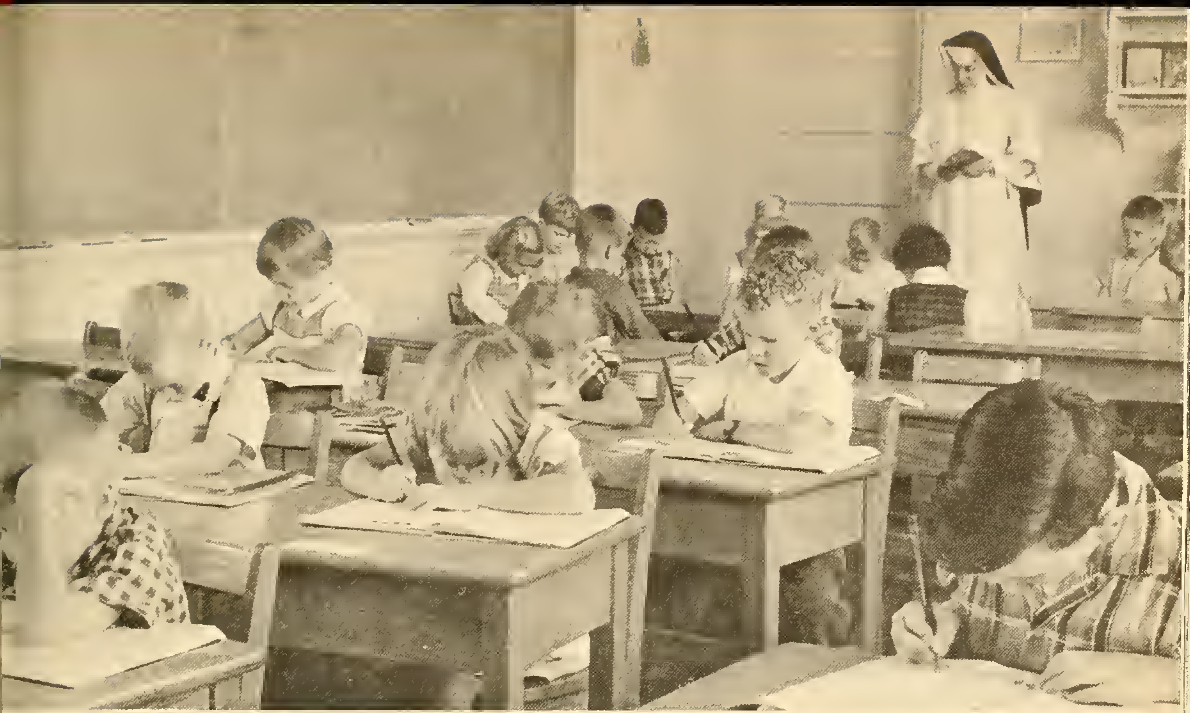
A chat before school

SAINT ELIZABETH SCHOOL—Elizabeth City

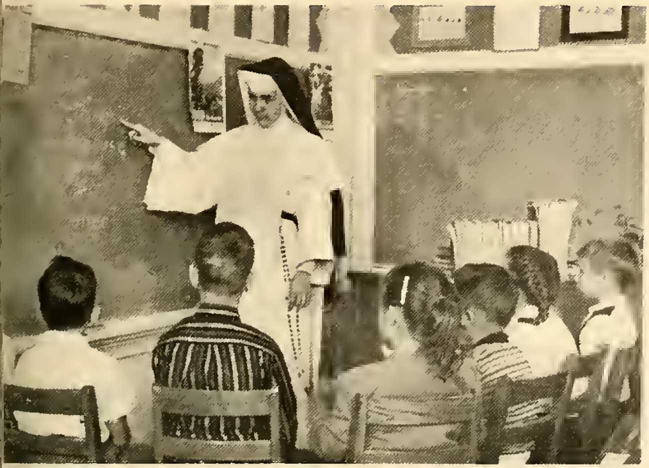
> *"The true Christian does not renounce the activities of this life; he does not stunt his natural faculties; but he develops and perfects them by coordinating them with the supernatural. He thus enobles what is merely natural in life and secures for it a new strength in the material and temporal order, no less than in the spiritual and eternal."*
>
> Pope Pius XI on "Christian Education of Youth"

Saint Elizabeth School was opened September 23, 1936, with an enrollment of 18 pupils. Erected about six years prior to that time, the building is a church-school combination, located on West Main Street in the residential area and not far from the business district. The school is conducted by three Sisters of Saint Dominic of Newburgh, New York, and includes Kindergarten through the Sixth Grade, with a present enrollment of 102. The Reverend William J. Condon of the Society of St. Edmund is its able pastor.

Elizabeth City is the most eastern city of the state with a Catholic school. The population is fluctuating because of the military personnel stationed in nearby bases and camps. The city is the commercial and manufacturing center for the large surrounding agricultural area.



Sister Evelyn keeps first graders busy as bees



A Dominican stresses spelling

principal with the
and sixth grades

ST. ANN'S
SCHOOL

Fayetteville's St. Ann's serves Catholics from surrounding community and Fort Bragg

SAINT ANN SCHOOL—Fayetteville

"The attitudes children learn in school toward other people will determine their quality as citizens of their country and of the world." "One Nation under God with Liberty and Justice for All."

A sister of Providence teaches theory of music

COME MY SAVIOR JESUS
MAKE MY HEART YOUR

For God and Country! The "Armed Forces" march on! Hand in hand Christ's and America's recruits beat time for one great end—peace in time and in eternity.

Saint Ann School joined the ranks for this great cause on September 4, 1956, when it opened its doors to 142 pupils—God's children from any creed, race, and nationality—all coming for one purpose: a training for good citizens of America and saintly citizens of heaven. The proximity of Fort Bragg furnishes a "League of Nations" that shows people can be Catholic-minded; that all are created equal; that in God's sight the only place color will draw a line is with regard to the soul.

The school, under the direction of the present pastor, Reverend Edward A. Moan, O.M.L., was dedicated on September 23, 1956, by the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh. It is staffed by the Sisters of Providence of Saint Mary of the Woods, Indiana, and a Lay Teacher for the Kindergarten. For all our schools we pray: "O Lord, may the Angels watch over them and keep them from every assault of the enemy; fill the teachers with the spirit of knowledge, of wisdom, and of Thy fear; grant to the pupils grace from above that, whatever they are taught, they may grasp and ever recall and practice, and one day be received into the everlasting abode of Heaven."

Kindergarten has a busy schedule

SAINT PATRICK SCHOOL—Fayetteville

"Praise the Lord, all ye nations; praise Him, all ye people. For His mercy is confirmed upon us, and the truth of the Lord remaineth forever."

Psalm 116

"For our Flag, for our Faith, for Christ the King!"

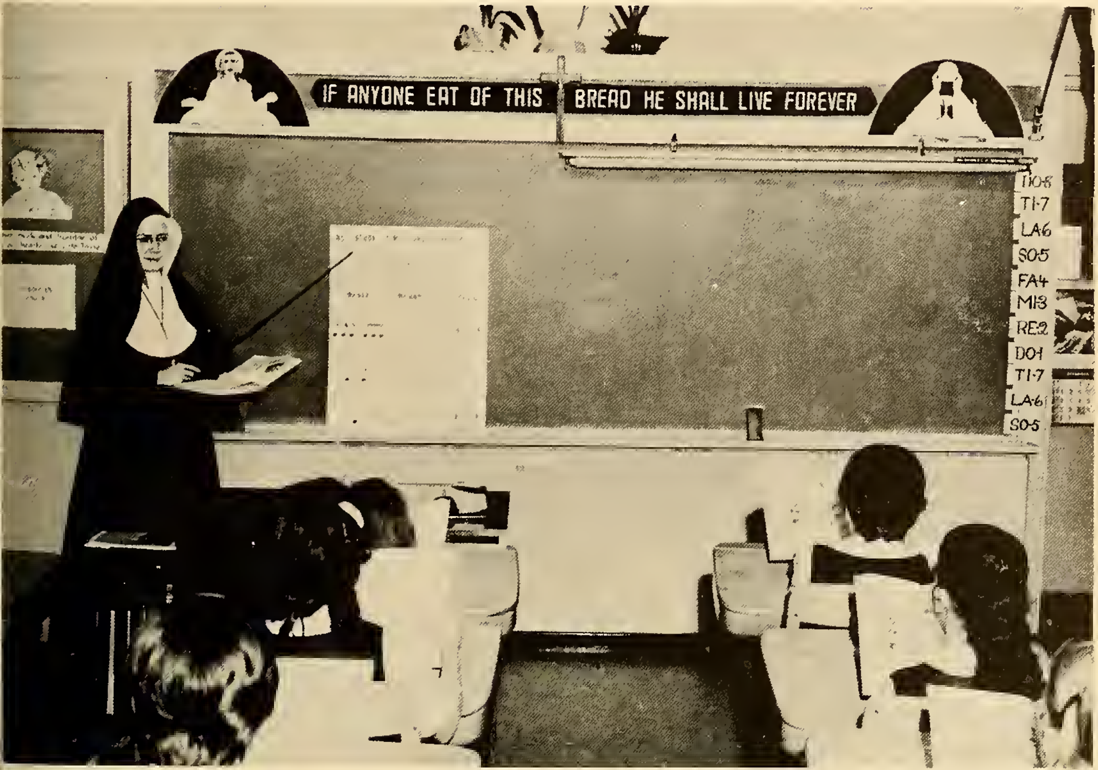
In 1937, the American flag flew over the new United States Army Post, Fort Bragg, for the first time. In September of that same year the American flag was proudly saluted by four Sisters of Providence from St. Mary-of-the-Woods, Indiana, and their 30 pupils. With joyful anticipation they watched the flag unfurl over their new Saint Patrick School, where love of God and love of country would be taught to non-Catholic, as well as to Catholic children of Fayetteville and Fort Bragg. This tiny "mustard seed" of 30 pupils has grown to over 300 children, some of whom come on buses each day from Fort Bragg.

The first Saint Patrick School on Hay Street was replaced in 1954 by the handsome, modern combination school and convent now situated on Fort Bragg Road. At present, the 315 pupils of the school include children of all nations. New pupils arrive frequently from various countries, such as Korea, Japan, Hawaii, Samoa, Australia, England, France, Germany, Cuba, and Alaska. Almost every one of our 48 United States has young representatives attending Saint Patrick's. Truly at this school one can see the fulfillment of Our Lord's injunction, "Going therefore, teach ye ALL nations."

St. Patricks classrooms and auditorium

First graders begin arithmetic with Sister Michael Mary

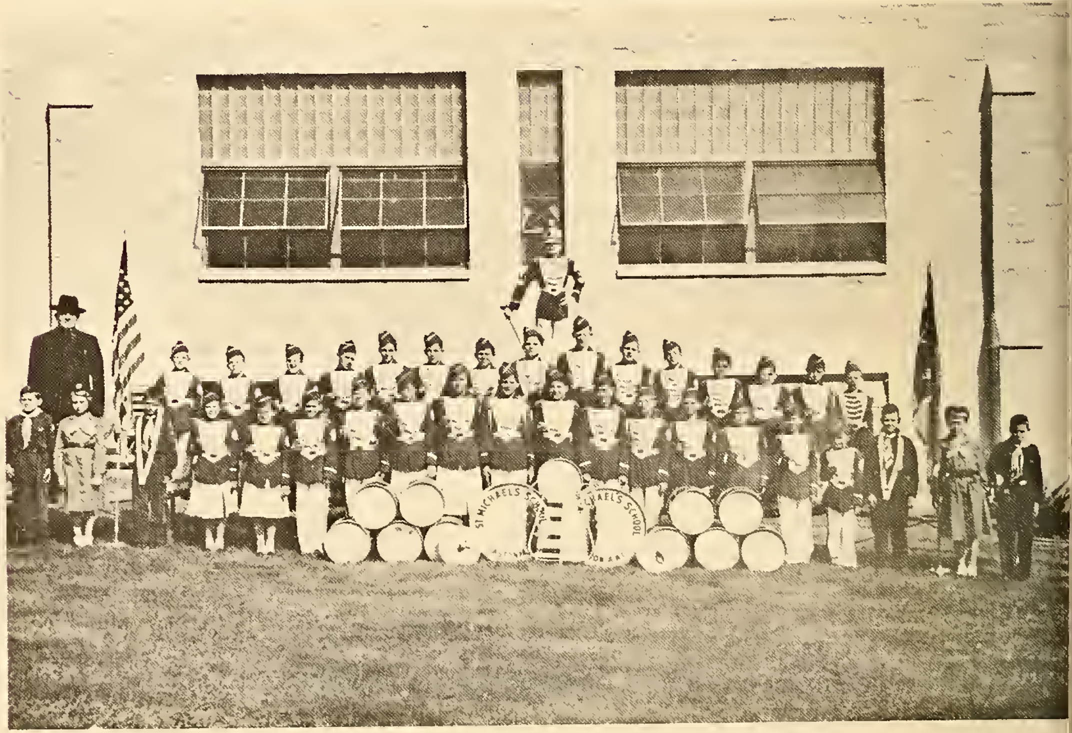
To sing is to praise God in a special way


IF ANYONE EAT OF THIS BREAD HE SHALL LIVE FOREVER
DO-8
TI-7
LA-6
SO-5
FA-4
MI-3
RE-2
DO-1
TI-7
LA-6
SO-5

SAINT MICHAEL'S SCHOOL—Gastonia

Exterior St. Michael School

Father Gregory, O.S.B. with the Drum and Bugle Corps



Put your whole confidence in God, He will never see you want the means to do His work.

Mother Catherine McAuley
Foundress of Sisters of Mercy

St. Michael's School, Gastonia, began in an unpretentious five-room cottage located at the intersection of York and Jackson Road in September, 1943. It was the brain-child of that apostolic-minded Benedictine monk, Father Alphonse Buss, O.S.B., who at that time was rounding out his eighth year as Pastor of the struggling St. Michael's parish. Mild and retiring by nature, Father Alphonse possessed great spiritual dynamics and an instinct for timing which engendered a quiet but determined initiative—as evidenced by the fact that he had built the churches at Mt. Airy and Shelby in previous years.

The Sisters of Sacred Heart Convent in Belmont, in line with the highest traditions of the Sisters of Mercy, volunteered to staff the school and sent two of their best teachers, Mother Margaret Mary of blessed memory and the gentle, lovable Sister Teresita. They began their work with twenty-two pupils and the enrollment increased each year. By 1947 the little cottage was bulging and the playroom of the Vlaservich home across the street was offered gratis as a fitting locale for the first grade.

Meanwhile the health of Father Alphonse became rather precarious and forced his retirement in July, 1944. Father Gregory Eichenlaub, O.S.B. succeeded him and was fortunate enough to acquire a ten and a half acre tract of land just off Jackson Road in a nearby area. With the magnificent cooperation of his parishioners he was able to erect the present modern school building out of native Salisbury granite and equip it with all the best educational and recreational facilities. It opened its doors in January, 1952 after having been duly blessed by the Abbot Ordinary, Rt. Rev. Vincent Taylor, O.S.B.

The present enrollment is over 230 and the school has endeared itself to the citizenry of Gastonia to such an extent that the city's Chamber of Commerce in its printed matter calls attention to it as an outstanding educational facility.

Learning to use the library at an early age

Modern auditorium and school building

SAINT MARY SCHOOL—Goldsboro

"If we encounter a man of rare intellect, we should ask him what books he reads."

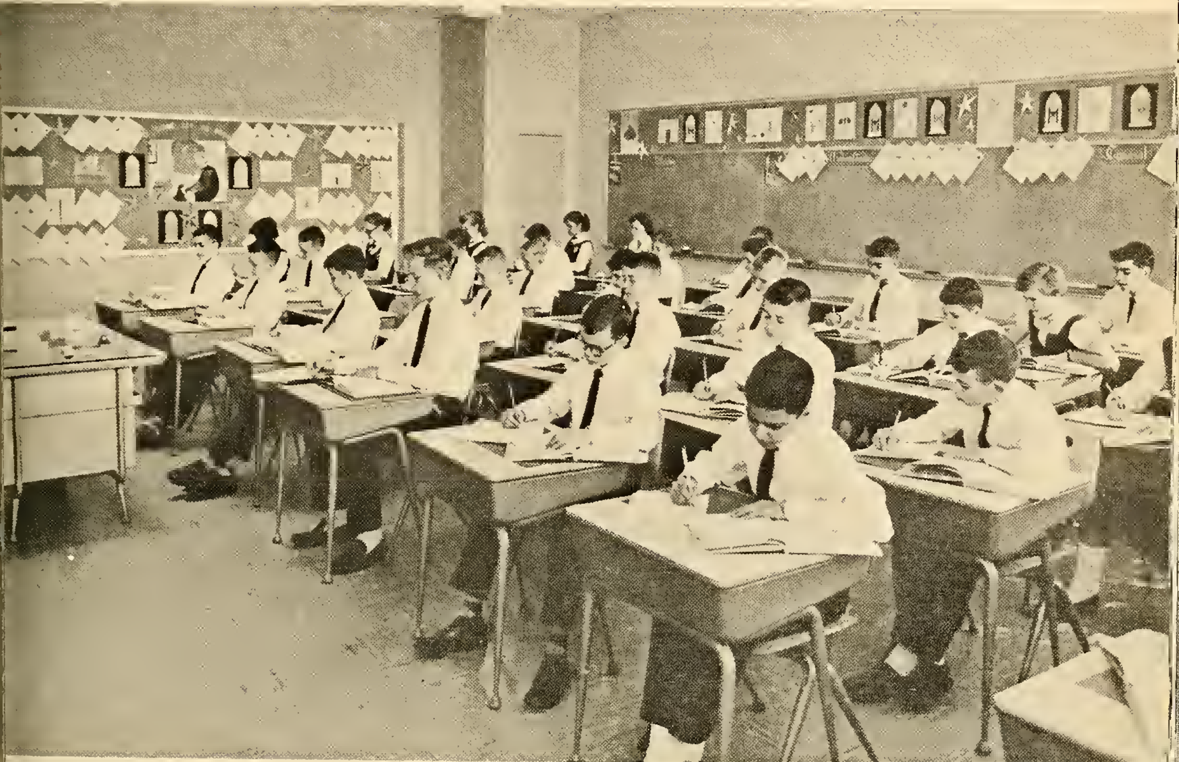
Emerson

Thirty years ago, in a house once owned by the well-known Weil family, Saint Mary School had its humble beginning. The structure which dates back to Civil War days was purchased in 1926 by the Rt. Rev. Msgr. Arthur Freeman, first pastor of Saint Mary's, Goldsboro. The school was officially opened with the celebration of a High Mass on September 8, 1927. The faculty consisted of three Sisters of the Immaculate Heart of Mary, Scranton, Pennsylvania. Mother M. Kathleen, now, (1958 the Mother General of the Order, was the first superior. The first registration for Grades One to Seven, inclusive, numbered 45 pupils.

On April 26, 1956, a long-cherished hope was realized when ground was broken by the Rt. Rev. Msgr. Edward T. Gilbert for a new school and convent. This hope saw fulfillment with the dedication of the new Saint Mary School and Convent on January 27, 1957. The present faculty consists of six Sisters, and the registration has reached an all-time high of 303 pupils.

May God continue to bless Saint Mary School; may it continue to make a valued contribution to education, and may it be instrumental in strengthening in the community of Goldsboro the bonds of goodwill and friendship, and making more solid the partnership of public and non-public schools for the benefit of all God's children.

A large well-equipped kindergarten provides work and play



The eighth grade works industriously

OUR LADY OF THE MIRACULOUS MEDAL SCHOOL—Greensboro

"If we work upon marble, it will perish.
If we work upon brass, time will efface it.
If we rear temples, they will crumble to dust.
But if we work upon men's immortal minds,
If we imbue them with high principles,
With the just fear of God and love of their fellow man,
We engrave upon those tablets something which no time can efface,
And which will brighten and brighten to all eternity."

Daniel Webster

Our Lady of the Miraculous Medal School was built in the year 1928 by the Late Most Reverend William J. Hafey, D.D., Bishop of Raleigh. Presently staffed by the Daughters of Charity of Emmitsburg, Maryland, it has an enrollment of 134 students in its eight grades. As in thousands of locations around the world, these Daughters of Charity o St. Vincent de Paul are workin zealously and effectively with Negr children of a very intelligent and appreciative section of our people. Th Sisters are cooperating fully wit their related missionary brothers o the Congregation of Missions, als founded by St. Vincent de Paul.

View of classrooms

Hard at work

A square circle for the 7th and 8th graders

Facade of modern St. Pius X

SAINT PIUS X SCHOOL—Greensboro

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights . . ."

Declaration of Independence

Situated in an ideal location at the extreme of North Elm Street, on a plot of 14 acres, the School of Saint Pius X was completed in the spring of 1954 under the able direction of Rt. Rev. Msgr. Hugh A. Dolan, and opened after the Easter holidays of that same year.

The school has an enrollment of 240 pupils from Kindergarten through Eighth Grade and is staffed by the Sisters of Charity of Saint Vincent de Paul.

Constructed of red brick and modernly equipped in every way, the school has a spacious chapel over which is built an all-purpose room with seating capacity of 500 and a kitchen which boasts of an A-Grade rating.

Saint Pius X School is a development of the downtown parish of Saint Benedict.

Smiles + Work = Success

FARM FRIENDS

We like school

Ee Ff Gg Hh Ii Jj Kk Ll Mm Nn Oo Pp Qq Rr Ss Tt Uu Vv Ww Xx Yy Zz

Learning to Add

I pledge allegiance to the Flag of the United States

OUR LADY OF GRACE SCHOOL—Greensbor

> *"You who are children must shew obedience in the Lord to your parents; it is your duty; Honour thy father and thy mother—that is the first commandment which has a promise attached to it, So it shall go well with thee, and thou shalt live long to enjoy the land. You who are fathers, do not rouse your children to resentment; the training, the discipline in which you bring them up must come from the Lord."*
>
> Ephesians 6:1-4

In September 1953, Our Lady of Grace School opened with an enrollment of 160 students. Four Sisters of the Immaculate Heart of Mary of Scranton, Penna., arrived to staff the two-story, eight room building. The school was erected by the congregation in conjunction with Our Lady of Grace Church, the latter the generous gift of the Julian P. Price family.

Under the pastorship of the Rt. Rev. Msgr. Arthur R. Freeman, the school enrollment steadily increased until in 1958 the number of pupils reached 280.

The development of school facilities during this 5 year period includes the paving of a large playground in the rear of the school and the fitting of the auditorium with stage and window drapes.

Greensboro's position of third largest city in North Carolina and the location of the school on one of the city's most important thoroughfares necessitated the enforcement of traffic regulations to protect the school children.

Our Lady of Grace School has prospered and developed under the patronage of our heavenly patron, and we pray that it may continue to function for the salvation of souls and the formation of solid Americans.

A Panel Discussion

The unforgettable shadow of self discipline

We enter under the Symbol of Faith

SAINT GABRIEL SCHOOL—Greenville

"You are all the children of God by faith, in Jesus Christ . . . there is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for you are one in Jesus Christ."

(Gal. 3:26-28)

Dedicated April 22, 1956, Saint Gabriel School in Greenville began its initial scholastic year in September 1956, with a registration of 87 pupils in the first four grades. Since the original plan has been to add a grade each successive year until the school has reached completion as an elementary educational unit, the current year has an enrollment of 124 pupils in five grades. This school is the first and only Catholic school for Negro children in the area.

The building is one of the most modern and well-equipped in the state. It has a large combination gymnasium-auditorium-cafeteria, with a large kitchen. The classrooms are big enough for class and project work. All the modern conveniences are installed, such as a P.A. System, automatic bell, and other instructional equipment.

The school is under the pastorate of Father Maurice Tew of the Passionist Congregation. Three Sisters of Christian Charity of Mendham, New Jersey comprise the teaching staff.

From the very foundation of the school, the students and faculty alike are imbued with the idea that the attitudes which children learn in school toward people will determine their quality as citizens of their country and of the world.

Think and Do

Carefree Scholars

A bright morning in Greenville

Beehive Behind These Walls

SAINT RAPHAEL SCHOOL—Greenville

"This country was founded by the bold and cannot be maintained by the timid."

Emerson

Saint Raphael School of Greenville began on August 28, 1946, when three Sisters Adorers of the Most Precious Blood opened the books of the new school for registration in a building on Fifth Street which was one of the finest representations of Southern architecture in town. The first registration numbered 16, but by the end of the year had increased to 24. The school enjoyed a remarkable popularity. By 1952 there were 134 pupils in six grades, with nursery and kindergarten. But the progress of the school was cut short by a fire on December 2, 1952, which completely destroyed the building.

A new site in east Greenville was selected by the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh, and construction began in April of 1953. By October of that year classes were resumed. Today there are 104 pupils enrolled with three Sisters and a lay kindergarten teacher staffing the school.

The building, modern and fireproof, has six classrooms, a cafeteria, library, principal's office and a large auditorium. It is located in one of the new developments destined to serve a large area of the growing community. The good will of the people toward the school is as evident today as it was when it first opened its doors. The Right Reverend Monsignor Charles J. Gable is pastor.

Good Listeners

We have Rhythm

ANNUNCIATION SCHOOL—Havelock

"For your Father knoweth that you have need of all these things. Seek ye therefore first the kingdom of God and His justice, and all these things will be added unto you.

(Matt. 6:32-33)

The first order of business which awaited Father Francis J. Howard when he became pastor of Annunciation Parish on April 15, 1953, was to get a new school started since over 100 children were, at that time, riding school buses into St. Paul School at New Bern, a distance of 20 miles.

The Sisters of Mercy of Philadelphia promised to staff the school. Comprised to a large extent of military personnel from Marine Air Station at Cherry Point, the parishioners of Annunciation Parish were keenly aware of the need of Catholic educational facilities for their children. Working for a purpose, they made an all-out effort to have the school ready for the 1954 school year. Because of their excellent coopration the ground for the new school was broken the first Sunday of January, 1954, and by August of that same year, the first classes were held in the school with an enrollment of 313 students.

The second year the school opened with an enrollment of 400 students, which has increased in the past two years to over 440 students. The present faculty includes five Sisters of Mercy and four lay teachers.

The Parish has seen a phenomenal growth on what was formerly a 7½ acre tract of weed-choked land and which now boasts of a fully equipped, modern Catholic educational plant, comprising a school with auditorium-chapel, a rectory, and a convent, And for all of these good things the people of the parish are thankful.

We know these!

You will go fast if you know

Adult Citizens of tomorrow

Learning is a pleasure

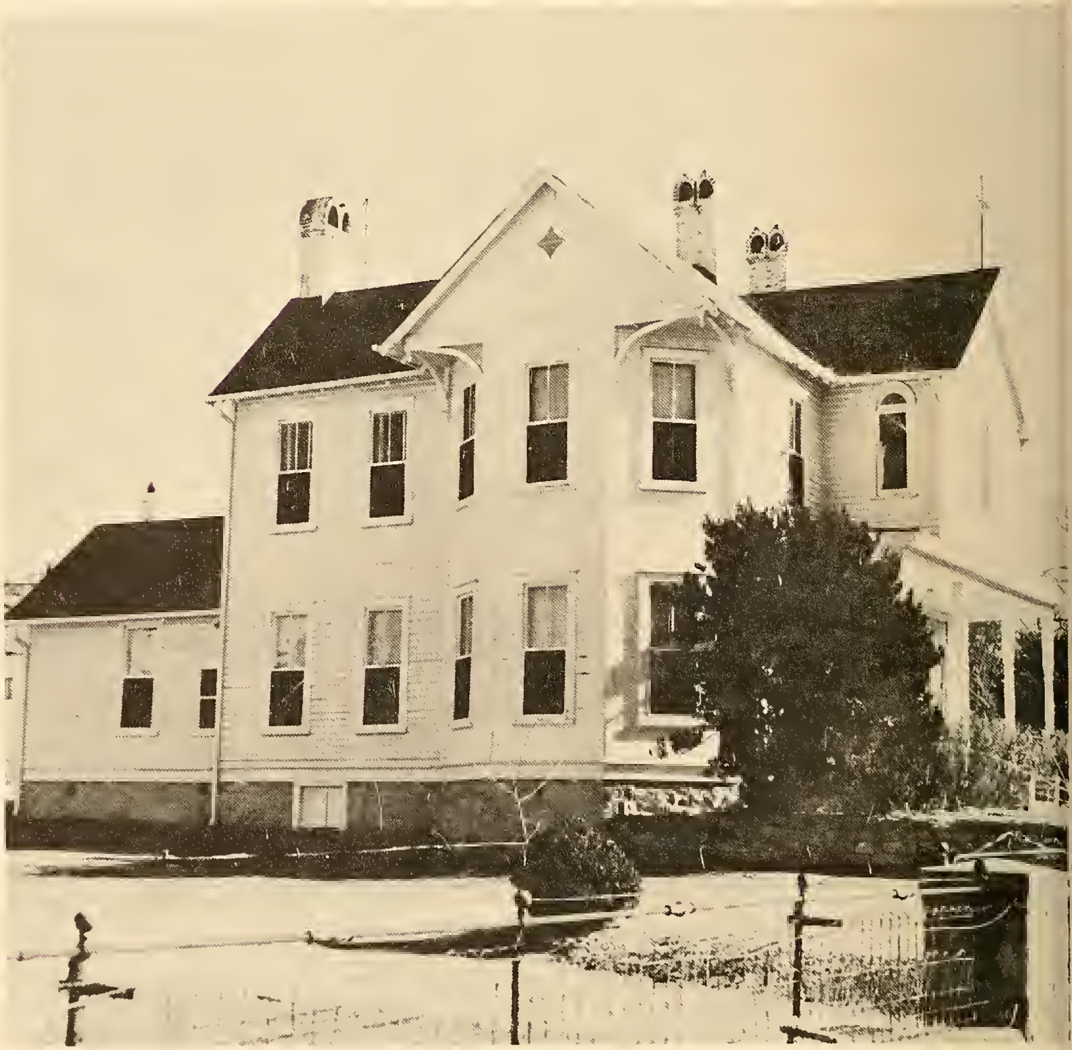
At attention

IMMACULATA SCHOOL—Hendersonville

"Unless man's conscience is enlightened by the knowledge of the principles that express God's law, there can be no firm and lasting morality."

Catholic Bishops, November 1952

Immaculata School and Convent, Hendersonville



Immaculata School was founded in 1926. The first school was located at 208 Seventh Avenue, West, and the three members of the Religious of Christian Education who staffed it commuted to the school from Saint Genevieve-of-the-Pines in Asheville. The pastor, Father George Watkins had built Madonna Hall for the use as a rectory, so in 1930 when the school was moved to Oakland Street, 208 Seventh Avenue became the rectory again. It was not until 1949 that the present pastor, Father Howard V. Lane had the school moved to 611 Buncome Street, its present location.

From the half-dozen pupils in the first days of Immaculata, the school has grown until it now has an enrollment of 160 students. Immaculata is a Primary and Elementary School with classes from Nursery through Eighth Grade. In addition to Religion and other academic subjects —English, arithmetic, spelling, penmanship and social studies,—French is taught, beginning in the Kindergarten. A regular program in science is covered. Audio-visual aids are used in correlation with the study of science and the social studies.

Plans are being made for a new school building. Long famed as a mountain resort, Hendersonville has recently attracted several large industries which, in turn have brought in more business and an increase in population.

Science assignment

School is Out in High Point

CHRIST THE KING SCHOOL—High Point

"From compromise and things half-done,
Keep me, with stern and stubborn pride:
But when at last the fight is won,
God, keep me still, still unsatisfied."

"Prayer" (Louis Untermeyer)

The origin of this city's name is traced to the fact that the community was the highest point on the original survey for a North Carolina railroad between Goldsboro and Charlotte. In addition, High Point is the center of two of the largest industries of the South. It is most interesting to know that Christ the King School, founded in 1950, is located on this lofty site.

The school is staffed by the Franciscan Handmaids of Mary who develop in each of their planned lessons an inspirational message which makes life fuller, richer and more spiritually joyous. This offers to their 124 students advantages of scholarship, the practice of Christian social living, and the specific virtues and duties of a good citizen.

We Play, Sing, and Learn Together

Going Home with Father's Blessing

Under the Watchful Eye of Their Teacher

IMMACULATE HEART OF MARY SCHOOL—
High Point

"There is much that education can do in conjunction with the home and the church to draw out the power that is in the young person. The greatest achievement is to make him a complete person whose intellect and will are so well developed that he has both self-reliance and self-control. He has a right to training that will prepare him for a life dominated by principles, not whims. The deeper his values are, the richer his life becomes, and the more he enriches the lives of others."

"All God's Childen" (Keller)

In September 1947, the School of the Immaculate Heart of Mary was opened by the Sisters of Saint Joseph from Chestnut Hill, Philadelphia, Pennsylvania. The enrollment for the first year was 43 pupils for Kindergarten and First Grade. The two pioneer Sisters sent to teach this little group had no convent so they commuted every day to High Point from Saint Leo's Convent at Winston-Salem, North Carolina. The next year, the number of Sisters increased to three. Father MacMillan, who was the pastor at that time, gave his rectory for a convent.

Owing to the increase in school registration, it was found necessary in 1953 to enlarge the building which had served as a school for 6 years. This new building consists of 8 rooms. Meanwhile, the faculty, which had also increased, made it necessary to enlarge the convent.

Each year has found the number of pupils on the increase, so that today the Immaculate Heart of Mary School has an enrollment of 238 pupils from Kindergarten to Ninth Grade. In addition to the regular subjects, the children of this school have the opportunity to learn the fine arts.

Current Events

Watching the Camera with Sharp Eyes

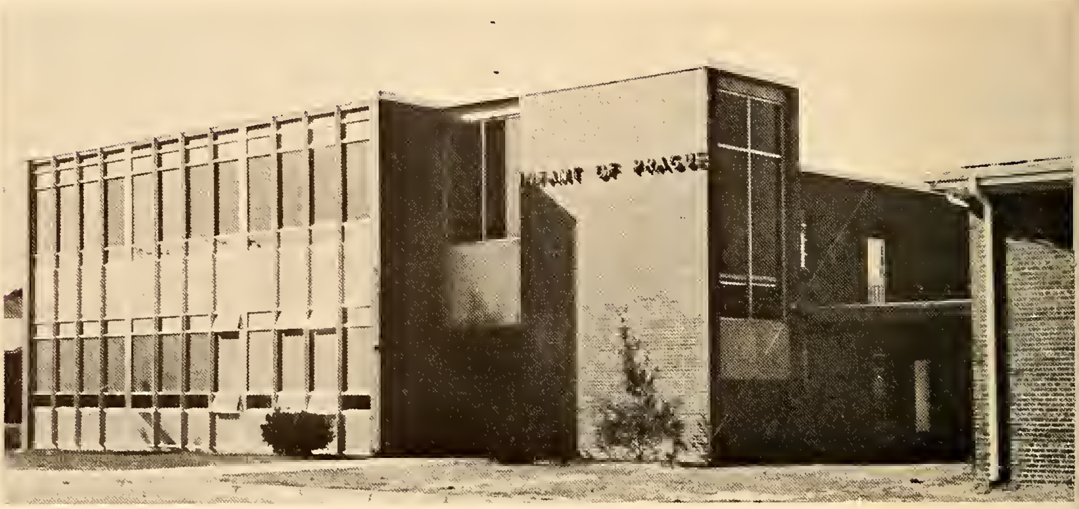
Seeking Knowledge

View of Immaculate Heart School

St. Patrick's Day Program

Wide awake

INFANT OF PRAGUE—Jacksonville



Modern and Well-equipped for our Marines

"Of courtesy, it is much less
Than Courage of Heart or Holiness,
Yet in my walks it seems to me
That the Grace of God is in Courtesy."

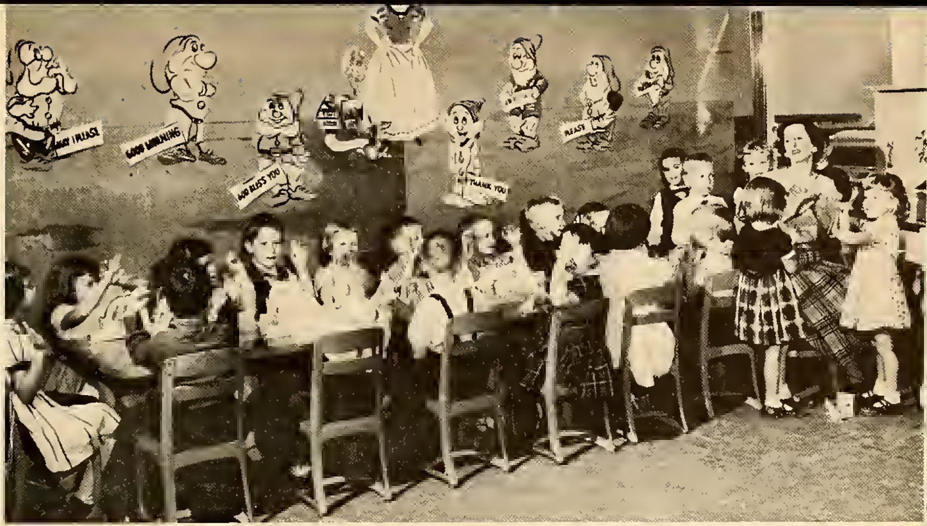
(Hilaire Belloc)

On September 29, 1952, Infant of Prague School, staffed by the Sisters of Mercy from Philadelphia, Pennsylvania, opened its doors for the first time to admit 200 children.

The increase of enrollment since that time brought about the necessity of adding a new wing to the original building which had only seven classrooms. This new section, built by the present pastor, Father Lawrence Newman, is known as the "Father O'Byrne Memorial," in honor of Jacksonville's first pastor. It was dedicated by the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh, on December 1, 1957. The annex contains three large classrooms on the first floor and a spacious hall on the second floor which will be converted into classrooms as future needs arise.

In six years the enrollment of Infant of Prague School has reached 520, making it the largest school in the Diocese of Raleigh.

Since Jacksonville is the home of Camp Lejeune, the second largest Marine Base in the country, a very large percentage of the school children are the dependents of Marine and Navy personnel.


GOOD MORNING
GOD BLESS YOU
THANK YOU
PLEASE

Good Manners

Knowledge Through Reading

Our Own Little Magazine

CHRIST THE KING SCHOOL—Kinston

"An educational system is not worth much if it teaches students how to make a living and does not teach them how to live."

Christ the King School had a most inauspicious beginning, but like the proverbial acorn, it has grown into a mighty oak. The school saw the light of day in the year 1945, with an enrollment of 11 students. Today, the student body has grown to 190. The original parish school was located in a frame dwelling at the corner of Perry and Warren Streets, a few blocks from Holy Trinity Church.

In the year 1953, land was purchased in the northeastern section of the city with the idea of constructing a permanent school. In March of that year the ground was broken and construction was commenced on Christ the King School. It was completed in September and the solemn dedication took place on October 11, 1953, with the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh, officiating.

Christ the King School is staffed by the Sisters Adorers of the Most Precious Blood whose Motherhouse is located in Columbia, Pennsylvania.

The school is complete in every respect. A well-trained staff serves hot, balanced meals daily in the bright, spacious cafeteria. A splendid library with a number of volumes added yearly, serves the literary needs of the students.

This year, three young men of the parish, with proper qualifications, instituted an athletic program at the school. They now direct the Physical Education periods, Grades Three through Eight.

A School Made Beautiful to teach

I Know It, Now

Land of Many Contrasts

PYRAMID
SPHINX
ON
SAFARI
OASIS
AFRICA THE LAND OF MANY CONTRASTS

A new and a newer

OUR LADY OF ATONEMENT SCHOOL—
Kinston

"Teaching is the biggest and best profession in the state because it creates and molds the nation's citizenship. It is the very foundation and mainstay of the national life."

John Dixon

"Resources of the World provided by God for the use of all must be shared by all in justice."

In the midst of a rapidly growing industrial and farming development of Eastern North Carolina is located "Our Lady of Atonement Mission School," at Kinston. The school is staffed by the Sisters Adorers of the Most Precious Blood. The Franciscan Friars of the Atonement are in charge of the progressive parish and the school has enrollment of 187 students.

The parish prides itself on its first graduation in June 1955. This educational growth is closely linked with Christian understanding and appreciation of people, home, community, nation, and the world at large.

DO IT WELL—OR NOT AT ALL

Thinking It Over

All for the Little Boy Jesus

ST. FRANCIS
SCHOOL
& CONVENT
227 W COLLEGE AVE

Read the Sign in Lenoir

SAINT FRANCIS OF ASSISI SCHOOL

Lenoir

"It is better to light one candle than to curse the darkness."

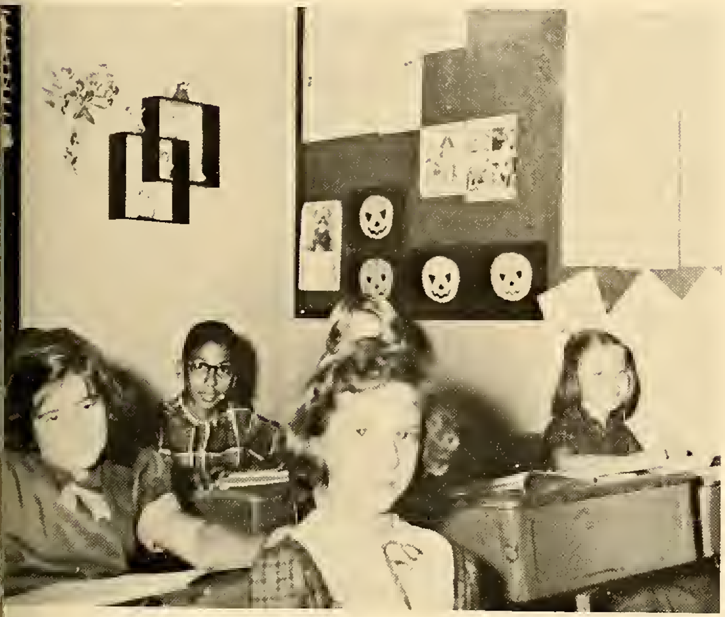
"God has no need for our worship. It is we who need to show our gratitude for what we have received." St. Thomas.

This divine worship is instilled in the pupils of Saint Francis School at Lenoir. Founded in 1947 by Father Ildephonse Gillogly, O.F.M., Saint Francis School was dedicated in October of the same year, and opened its doors with an enrollment of 16 Kindergarten pupils under the direction of two Franciscan Sisters from Allegany, New York. By 1953 Saint Francis was proud of having a complete elementary parochial school, and by September of 1956 the school had its largest enrollment of 50 pupils distributed among the eight grades.

Although Saint Francis School is small, the children and parents, under their devoted spiritual directors, work hard to keep the school going and growing.

With their saintly founder, Saint Francis, the Sisters and Friars of Saint Francis fervently carry into practice the prayer of their founder: "O, Divine Master, grant that I may not so much seek to be consoled as to console; to be understood as to understand; to be loved as to love; for it is in giving that we receive. . . ."

er John and her hopefulls



Halloween is coming

Ready for Work

ity, Not Quantity

SAINT MADELINE SOPHIE SCHOOL

Lumberton

"Bringing God back into all American education is not adding anything new to the life of our Nation. It is merely restoring the recognition of the Creator that characterized American education from its very beginnings until recent years."

"All God's Children", by Keller

In the vicinity of the home of the Lumbee Indians, and just within the city limits of Lumberton on Elizabethtown Road, U.S. Highway 41, Saint Madeline Sophie School is located. It is now in its twelfth year of operation, having been established in 1946 by the Franciscan Friars of the Atonement and staffed by the Sisters Adorers of the Most Precious Blood of Columbia, Pennsylvania.

The school was formally opened with a modest enrollment of 23 pupils, on September 9, 1946, a most appropriate day—the Feast of the Apostle of the colored people, Saint Peter Claver.

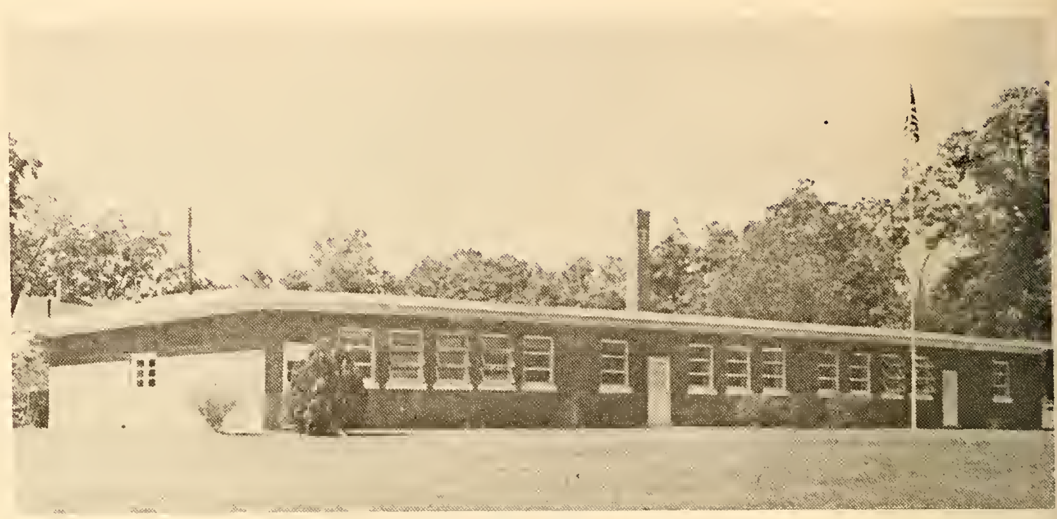
Despite opposition and hardships during its formative years, Saint Madeline's has expanded slowly but surely. Through the extra-curricular activities, such as radio programs, various Operettas and other performances, such as the annual May Crowning, Saint Madeline Sophie School is a recognized institution today, under the spiritual and temporal guidance of its zealous pastor, Reverend John M. Bursis of the Society of the Atonement.

St. Madeline Sophie School

We Know How to Read

Working for God is a pleasure

SAINT FRANCIS DE SALES SCHOOL—Lumberto



God and Country

"He who molds the character of the child, writes the history of the future."

St. Francis de Sales School had its beginning in September of 1946, when three Sisters Adorers of the Most Precious Blood made their home in the big white house on Fifth Street. Here in classrooms on the first floor in the converted dwelling, at the request of the pastor, Father Michael of the Society of the Atonement, the Sisters greeted their first pupils. Twenty-five beaming youngsters from Kindergarten to the Sixth Grade level comprised the initial enrollment.

With the passing of time, the classes gradually outgrew the small rooms of the convent-school. Thus in 1952 when the parish was placed under pastorship of the diocesan priests the problem of a new school building had to be faced. Under the zealous new pastor, Father Hugh Kennedy, a building fund was started. In May 1955 this money materialized into an attractive, one-floor brick school building comprised of four large classrooms, a cafeteria-auditorium combination, a well-equipped kitchen, and an office. Today, within these walls, some 70 eager boys and girls of all elementary levels make themselves at home in an atmosphere which promises all-around development, spiritual, mental, physical, moral and social.

The school is conveniently located just across the street from the Public Library situated in the City Municipal Building, which was the one-time city hospital. This provides ready access to books for both teacher and pupil.

Under the guidance and inspiration of the present pastor, Father Stephen A. Sullivan, it is certain that the school will continue to progress and produce well educated boys and girls who will be good Christian men and women of tomorrow.

Hi Fi in Spelling

Soaring High

JESUS MARY AND JOSEPH
I GIVE YOU
MY HEART AND
MY SOUL

Something Different at Morehead City

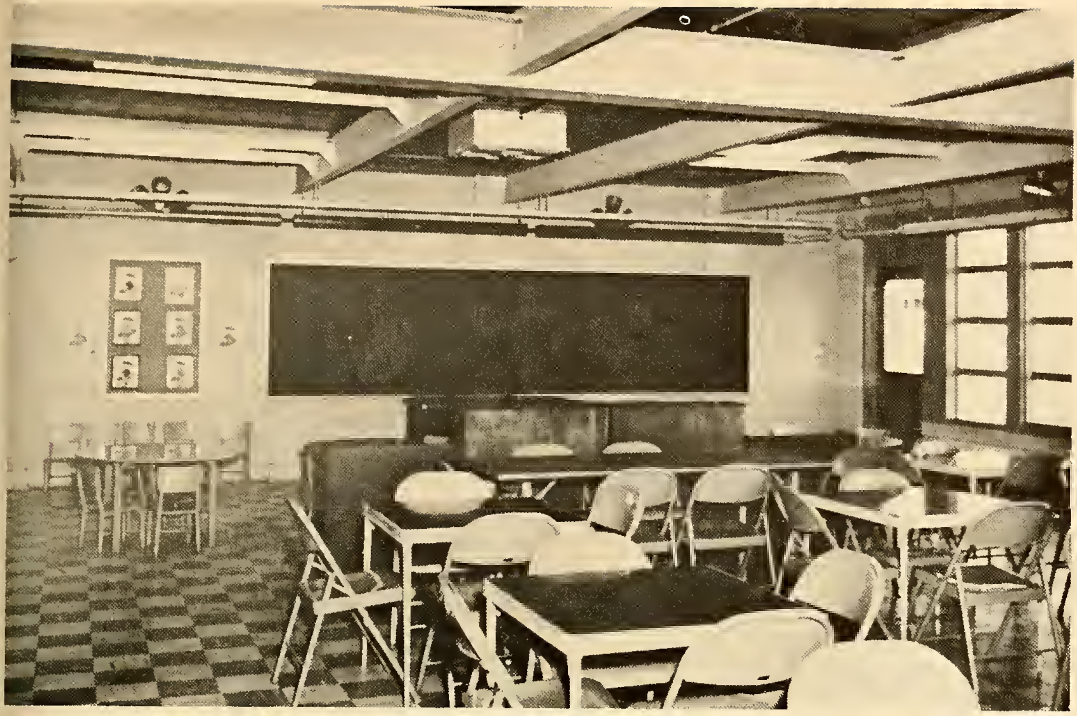
SAINT EGBERT SCHOOL—Morehead City

"No better citizen is there, whether in time of peace or war, than the Christian who is mindful of his duty."

Pope Leo XII (Sapientiae Christianae)

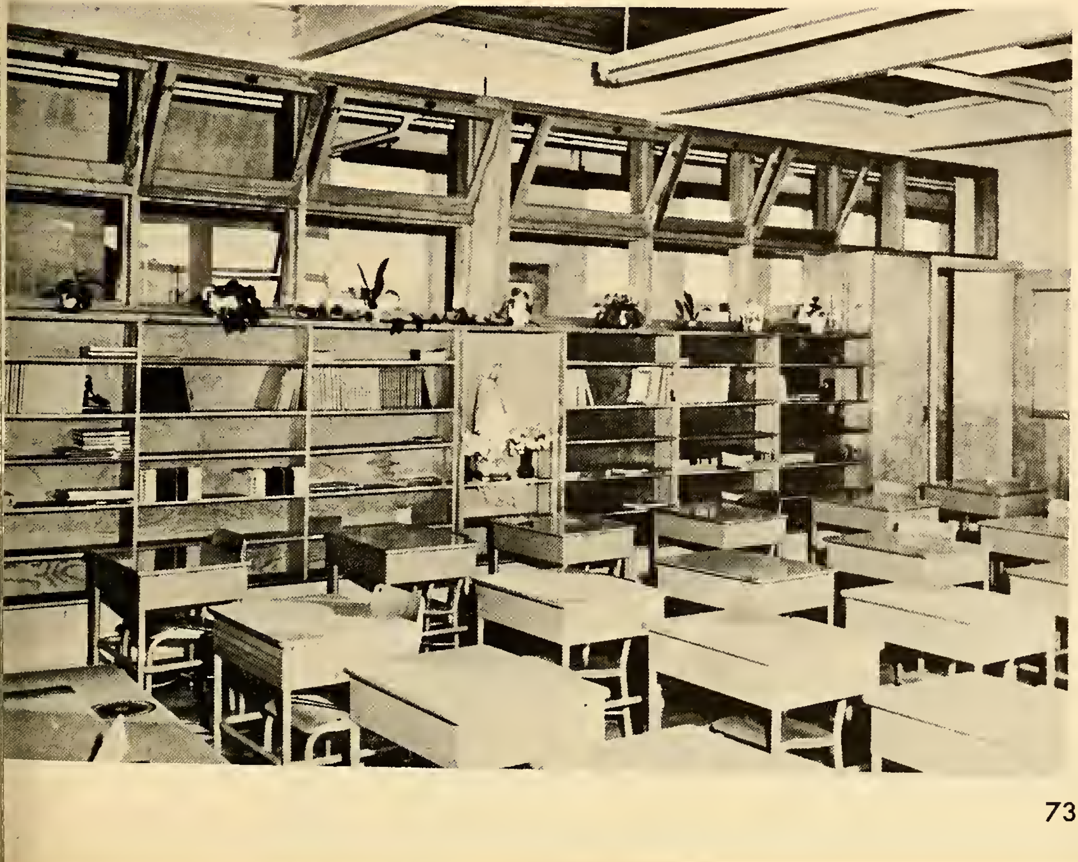
One of the most popular coastal resorts of the State is the City of Morehead, with its excellent three-mile-long beach extending from Beaufort Inlet on the east to Bogue Inlet on the west.

In this beautiful and historic setting the modern elementary school of Saint Egbert opened its doors in 1956. Staffed by the Daughters of Jesus whose Motherhouse is in Spain, the school has a present enrollment of 90 pupils. This enrollment is on the increase due to the presence of military personnel in the city. Under the direction of its zealous pastor, Father Walter Higgins, the children are taught the academic and social subjects which will lead them to a true Christian way of life.



Awaiting a hungry crowd

In color its beautiful



HOLY NAME SCHOOL—Nazareth

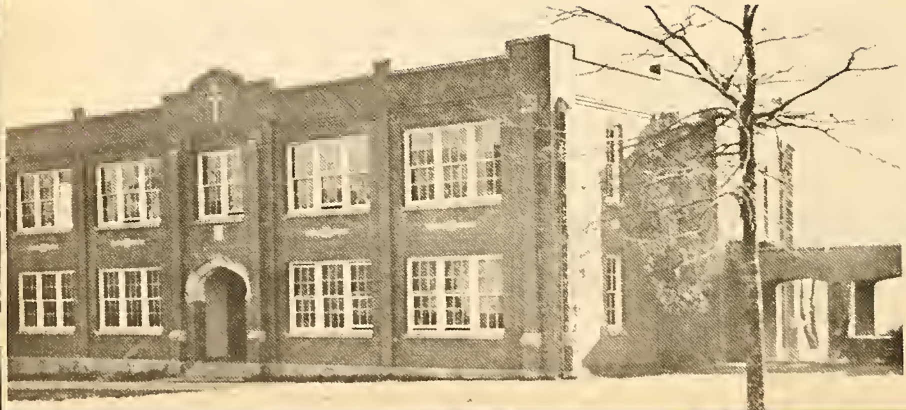
"Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

There has been a school at Nazareth ever since the year 1899 when Father Thomas Frederick Price founded this institution for orphan boys. Its first principal, his own sister, was Sister Catherine of the Sisters of Mercy. School was conducted by the Sisters who, like today, did double-duty as prefects and house-mothers of the children. The original wooden structure burned to the ground in 1905 and the school was transferred to the brick building constructed a year later. This is known today as the Sisters' Residence and Administration Building and contains the dining rooms, kitchens and living quarters for the girls.

The Sisters of Mercy conducted a grade school for colored boys and girls in another brick structure built by Father Price around the year 1902. This school was discontinued in 1915. It is interesting to note that Father Price, Monsignor Michael Irwin, Monsignor William O'Brien and Father Edward Rigney turned over their rectory as living quarters to the children and lived in the loft of this old school building for some time after the fire destroyed the children's building in 1905.

The present Holy Name School at Nazareth was constructed in 1927 by Father Woods. At that time the boys' building, present dining rooms and kitchen were also built as one unit. School opened in January 1928. That year marked the coming of the girls to Nazareth from Saint Ann's in Belmont. Holy Name School conducted both grade and high school until 1939, at which time the high school children began attending Cathedral Latin High School in Raleigh, staffed by the Sisters of Saint Dominic of Newburgh, New York.

Holy Name School has six spacious classrooms with a large assembly hall which is being converted into a central library. There is a large auditorium located in the basement of the adjoining chapel and wide corridors run the length of the building. There is also a half-basement under the school which is used as a play area on days of inclement weather.



A part of Our Catho
Nazareth Home

With Appreciation, Work Becomes Pleasure

Room for a few more

St. Joseph's New Bern

SAINT JOSEPH ELEMENTARY SCHOOL—New Bern

> *". . . A belief in an over-ruling Divinity, who shapes our ends, whose eye is upon us, and who will reward us according to our deeds, is necessary. We must believe there is a God. All wise and All mighty."*
>
> (Judge Gaston's last words before death)

New Bern, the colonial capital of North Carolina, the home of Judge William Gaston, was the seat of considerable missionary activity. The first Catholic school was opened under the direction of Father Frederick Price, the Tar Heel Apostle, in 1887. The present building, was constructed in 1943 by Father Julian Endler. The school, which has been under the direction of the Passionist Fathers for the past thirty years, is staffed by the Sisters of the Immaculate Heart from Scranton, Pa. The plant is admirably suited for the educational needs of the students and comprises a large combination-auditorium-cafeteria and ample classrooms.

The work of the school is aimed at directing students to the fullest possible realization of their natural and supernatural abilities; the development in the students of a love of God and recognition of the Divine Law as a norm for conduct; the awakening in the students of a strong desire for truth, and the guiding of their intellects and wills to the attainment of this desired goal.

O Mary We Crown Thee

Every Soul is Precious and Every Body too

My Blessing I Give Unto You

SAINT PAUL SCHOOL—New Bern

> *"If the only sure foundation of rational liberty be the virtue of the people, the best safeguard of that liberty is to be found in their intelligence. . . . Not a little has been done lately in the cause of education . . . but no efficient plans have yet been adopted for defusing information throughout the land and bringing it home to the poor and humble. . . . Many an intellectual gem is permitted to remain buried in the caverns of obscurity and indigence. If righteousness exalt a nation, moral and religious culture should sustain and cherish it."*
>
> Judge William Gaston, "The Carolinian"

Saint Paul School, New Bern, opened on September 12, 1929, through the efforts of Rt. Rev. Msgr. Michael A. Irwin who labored for more than half a century as a zealous priest in North Carolina.

For many years classes were conducted in the convent and later in the parish auditorium. In 1957, a modern school building, comprising four classrooms, library, and principal's office, was erected under the supervision of Rt. Rev. Msgr. John F. Roueche.

The Sisters of the Immaculate Heart of Mary of Scranton, Pennsylvania, staff the school. The enrollment has increased from 53 pupils in 1929 to 130 pupils in 1958.

The present pastor, Father James J. Noonan, is continuing the zealous work of his predecessors who spared nothing for the splendid cause of the education of Christian youth.

Spic and Span & Tidy too

Just One Peep Before I Start

Pray Hard, Work Hard and Play Hard

CATHEDRAL ELEMENTARY SCHOOL—Raleigh

Raleigh, the State Capital of North Carolina, is noted not only as an historical center but as an educational center. In this perfect setting, Father Thomas Griffin opened the Sacred Heart Parochial School in 1909. Consisting then of only three rooms, and staffed by the Sisters of Saint Dominic of Newburgh, New York, the school had its first graduation in 1912, three years later.

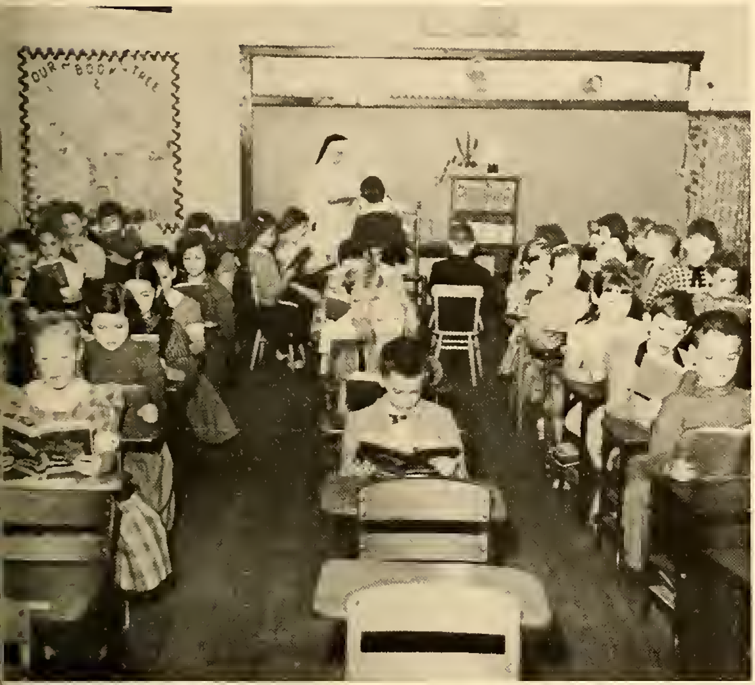
When the Sacred Heart Church became the Cathedral of the Sacred Heart and was recognized in 1924 as the official See of the Bishop of Raleigh, the name of the school was changed to Cathedral Elementary School. By 1949 the very substantial increase in enrollment necessitated the addition of a new wing to the school, and today the present enrollment is 175 students.

The Sisters endeavor to inculcate in the minds of the students the dignity of man under God and the respect due their fellow-man. "Noblesse oblige" would seem their motto. The practice of courtesy demanded by Christian charity and social usage enables the students to work cheerfully and perseveringly with others.

"The world is a great stage on which God displays His many wonders."

(Jean Pierre Camus)

Our Budding Artists



"Our Father's God, to Thee
Author of Liberty,
To Thee we sing:
Long may our land be bright
With Freedom's holy light:
Protect us by Thy might,
Great God, our King."

(America)

Group Work

arning About Our Neighbors

OUR LADY OF LOURDES SCHOOL—Raleigh

"The lifeblood of a democracy surges strongest when citizens are active and interested in community affairs."

Our Lady of Lourdes School was opened in Raleigh in October 1954. Situated in suburban Anderson Heights in a spot of natural beauty and surrounded by native pines and dogwood trees, the buildings include eight classrooms, library, office, and combined cafeteria-auditorium. Two large playgrounds provide ample space for physical education activities.

The school has a Kindergarten and eight grades with a present enrollment 225 students. In their eagerness to know, love and serve God, the children grow in those Christian virtues which will enable them to become strong citizens of tomorrow.

Staffed by five Sisters of the Holy Cross of Saint Mary's, Notre Dame, Indiana, the school is under the spiritual and temporal guidance of its zealous pastor, Father Francis Tait.

Our Lady of Lourdes

THE JOLLY WORKSHOP

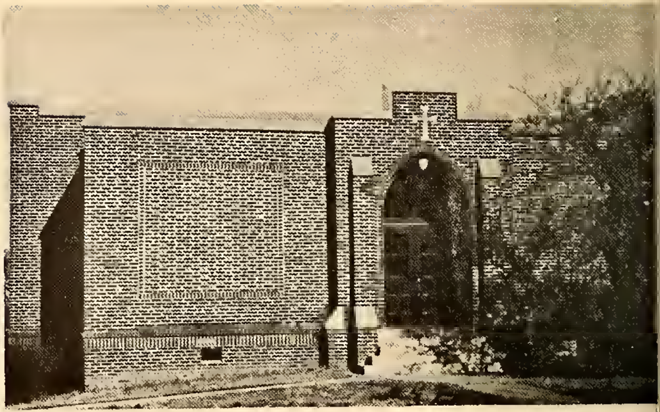
Successful Method in Reading

Library Hour

SAINT MONICA SCHOOL

Raleigh

"Sing to the Lord and bless
His name and declare
His salvation from day to day."
Psalm 95



View of Saint Monica School

Saint Monica School was opened on September 8, 1930. Staffed by the Sisters of the Immaculate Heart of Mary, Scranton, Pennsylvania, its enrollment has increased since that date to 182 pupils, a capacity limit.

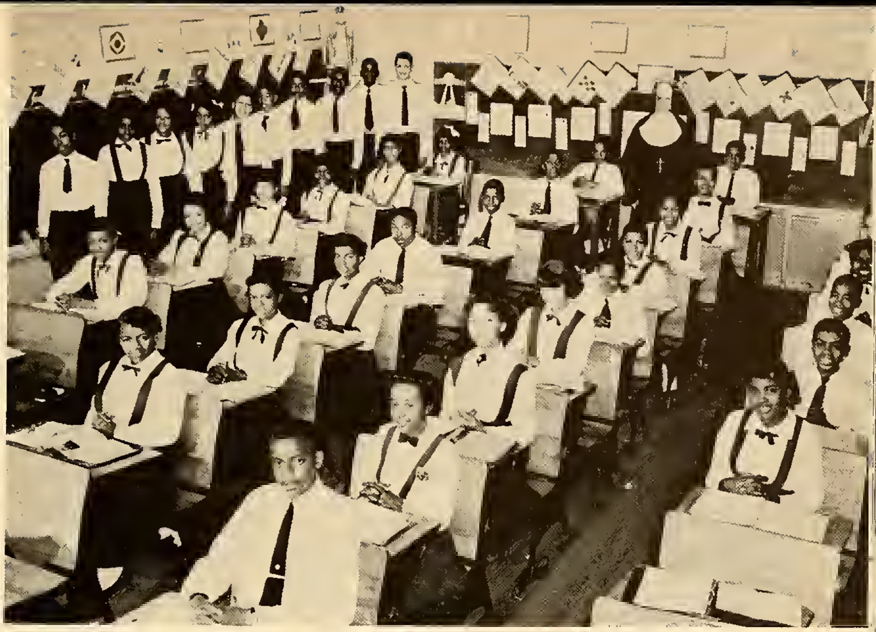
Because of the untiring efforts of its beloved pastor, Reverend W. J. Tierney, O.P., who for the past eighteen years has prayed and labored unceasingly for its success, the school has prospered and has been blessed by God in manifold ways. Indeed, its aims are in accord with the Catholic philosophy of education which cooperates with Divine grace in forming the true and perfect Christian.

The school is especially noted fo its beautiful melodies which sprin from the heart of each child. In add tion, the studies of French and Ge man have been introduced and specia art classes are conducted for talente pupils. Thus, the students are wel grounded in a culture which will i fluence their future lives.

With the prayer of the Psalmis "Teach me goodness, discipline an knowledge," pupils enter Sai Monica School with the convictio that these three requisites will amply provided.

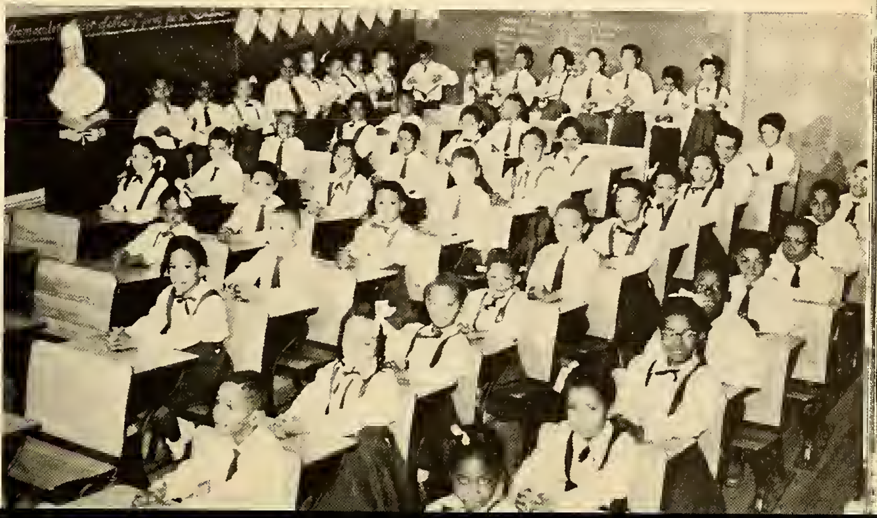
Lord, Increase Our Faith

Our Uniforms Help in Our Training



Quality and Quantity

A Lesson in Innocence and Simplicity



Modern Entrance to Our Lady of Perpetual Help School

OUR LADY OF PERPETUAL HELP SCHOOL—Rocky Mount

> *"In the world's present state of uncertainty, we need the products of such basic principles as Catholic education instills. We need men and women to illustrate the truth eternal—that religion alone touches life at every point."*
>
> (U.S. Attorney General J. Howard McGrath)

On March 19, 1939, the Rt. Rev. Msgr. Peter McNerney purchased the Brewer home on the northwest corner of Hammond and Pearl Streets for the first parochial school. In September of that same year, Our Lady of Perpetual Help School was opened with an enrollment of 35 children. Staffed by the Sisters of the Immaculate Heart of Mary of Scranton, Pennsylvania, this small school from the beginning received much encouragement from the members of the local community. Classes were conducted on the first floor of the building and the Sisters made their convent on the second floor.

On October 14, 1956, ground was broken for a new school after the site had been blessed by Father Charles B. McLaughlin, present Pastor. Construction on the buildings was completed in May, 1957 and by September the new school had opened its doors to 117 pupils.

St. Pius X, pray for us.

Lesson in Gregorian Chant

Individual Attention

lopment of Athletic Skill

SACRED HEART SCHOOL—Salisbury

"What we are is God's gift to us.
What we become is our gift to God."
(K. Downs)

For many years, the Benedictine Fathers of Belmont who directed the Salisbury Parish from 1885 to 1942, had realized the need of a parish school organized and conducted by Religious teachers. In answer to the urgent plea of Father Leo Kuhn, O.S.B., the Mother Superior of the Sisters of Mercy at Belmont came to Salisbury in 1910 with three teaching Sisters. A suitable lot for a school was found at the corner of Council and Ellis Streets. Here was erected a two-story brick building which comprised four classrooms on the first floor with Sisters' quarters on the second floor. Sometime later, Sister M. Catherine Price, sister of Father Thomas Frederick Price, the "Tar Heel Apostle," became Superior at Salisbury.

With this humble beginning of a few students, the Sisters conducted Sacred Heart School through the difficult years that followed. In 1942 the school was changed into a parochial school when Sacred Heart Parish went under the jurisdiction of the Bishop of Raleigh. At that time, Father Cletus Helfrich was appointed pastor.

Due to increased enrollment, it was soon found that additional space was needed for the school. To relieve this situation, a convent was built for the Sisters on Council Street and the space formerly occupied by them was turned into classrooms.

The enrollment now numbers 127 students. School activities are numerous with an active choir, a physical education program, educational movies, and the formation of a Scout Troop.

View of the Sacred Heart, Remodeled School

Most Interested in the Subject

Ready to Work for Sister

View of Our Lady of Victory Southern Pines

OUR LADY OF VICTORY SCHOOL—
Southern Pines

"Here's to the Land of the Long Leaf Pine,
The summer land where the sun doth shine,
Where the weak grow strong and the strong grow great. . . ."

Our Lady of Victory Elementary School, located in the "Sandhills" of Southern Pines, owes its existence to the generosity of the Redemptorist Fathers who spared themselves no trouble in order to build one of the best and most attractive schools in the area. Work was begun on March 31, 1942, and was completed in August of the same year. The lately deceased, Most Reverend Eugene McGuinness, D.D., Bishop of Raleigh, blessed and dedicated the school on September 7, 1942. It is the only Catholic Negro School in Moore County.

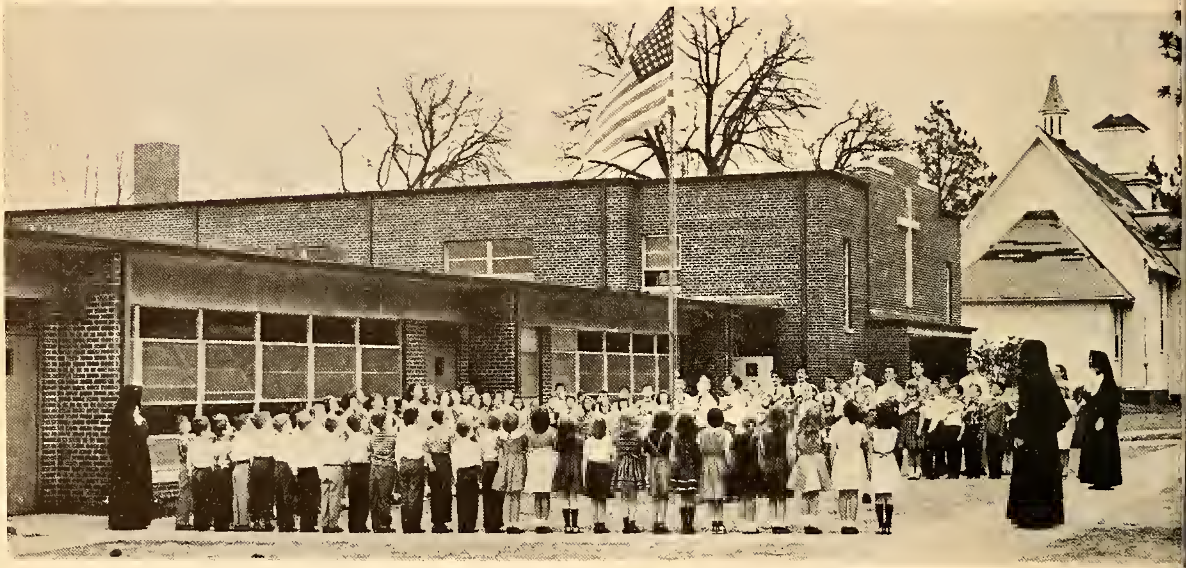
Since its foundation, the school has been instrumental in bringing to many children a knowledge of God and Christian principles, and providing them with a sound academic education.

The Sisters of Notre Dame de Namur conduct the school. At present there are 43 children enrolled, under the pastoral care of the Reverend James D. Clancy, C.S.S.R.

The Three R's

Working Hard for Sister

SAINT ANTHONY SCHOOL — Southern Pines



Saluting the Flag Comes Early in the Day

> *"If the Lord build not the house, they labor in vain that build it.*
> *If the Lord keep not the city, he watches in vain that keeps it."*
>
> (Psalm 126)

Nestled beneath the towering pines of the Mid-South Resort, Saint Anthony Parochial School first opened its doors to the children of the "sandhills" in September, 1955, with an enrollment of 107.

The Sisters of Notre Dame de Namur closed their academy in that area to staff Notre Dame High School in Greensboro and the new Saint Anthony School in Southern Pines.

Built by two parishes, Saint Anthony School boasts of two pastors —Father Francis Smith, a successor to Father Peter Denges of Saint Anthony Parish, and Father John Brown of Sacred Heart Parish, Pinehurst. Four bright, airy classrooms, a large auditorium, a newly equipped library, and an extensive playground make the school one of the most beautiful in the vicinity. Extra-curricular activities such as Scout Troops, Catholic Youth, and an active Civic Club keep Saint Anthony's children happy and busy for God and country!

Little Boy Blue and Little Miss Muffet

Enjoying the Library Hour

Studying the Land of Wonders

MOTHER OF MERCY ELEMENTARY SCHOOL—Washington

"Then shall they sing among the Gentiles: the Lord hath done great things for them. The Lord hath done great things for us: we are made joyful."

Psalm 125

Mother of Mercy School was opened in 1927, in answer to a great need for the education of children of the colored race. Located in the agricultural and manufacturing town of Washington (which proudly claims to be the first so-named in honor of our First President), its white stucco building includes both elementary and high school departments. Staffed by six Sisters of the Immaculate Heart of Mary from Scranton, Pennsylvania, and one lay teacher, it has a present enrollment of 184 students.

The boys and girls of Mother of Mercy School seem to have inherited a musical alertness which the Sisters enthusiastically recognize and endeavor to develop in their students.

Reading for Pleasure and Knowledge

All Children Should be Happy

SAINT AGNES SCHOOL—Washington

Saint Agnes School

Favorite Library Corner

"It is the aim of the Catholic school to direct the work of the school so that students may be guided toward Christlike actions in every area of life."

Eighteen years ago, four little girls in Washington needed a Catholic education. "So few in number," most "wise" ones would say, but not Father Gilbert, now Rt. Rev. Monsignor, Superintendent of Catholic Schools in the Diocese of Raleigh. With genuine apostolic zeal he realized the worth of one soul; so at the price of great deprivations, Saint Agnes School was founded. His own rectory became a convent and school; he moved into a temporary building he had constructed for a rectory.

Each year a grade was added; the building project expanded into a full-sized school, auditorium, and kindergarten, staffed by the Sisters of the Immaculate Heart of Mary from Scranton, Pennsylvania.

In addition to the regular curricular studies, cultural opportunities are extended in drama and music to the student body, now numbering 75. Many graduates of Saint Agnes School have gone on to pursue higher learning.

Around the World in Imagination

Scientists of Tomorrow

At Work on Social Studies

Science Project

A Modern and Well-equipped Elementary School

SAINT JOHN THE EVANGELIST SCHOOL— Waynesville

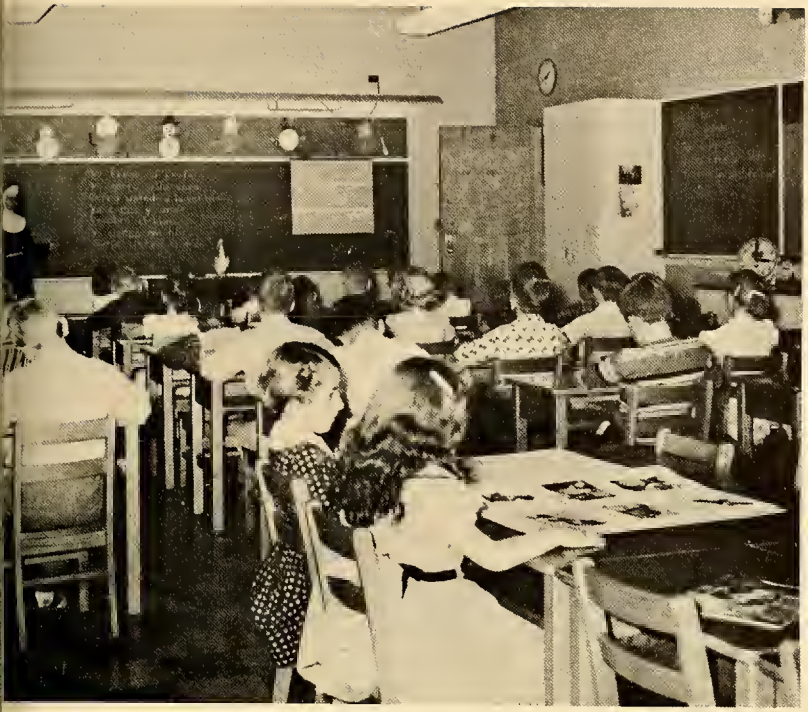
"I have lifted up my eyes to these mountains from whence help shall come to me."

Psalm 120:1

At the foot of the Great Smoky Mountains lies the popular resort town of Waynesville—ideal setting for the modern, elementary school of Saint John the Evangelist which was constructed in 1956.

Staffed by the Sisters of Saint Francis of Milwaukee, it has a present enrollment, from Kindergarten through Eighth Grade, of 90 pupils. Spanish is taught quite successfully even in the primary grades.

Under these towering peaks and crags the mind and heart of man becomes consciously aware of the magnificence and grandeur of a Supreme Being. Here, in auspicious surroundings, the student of Saint John's is taught social principles that will be of service to him in relation with his fellowman. He learns, among other things, how to develop a thoughtful consideration of others and an unselfish devotedness to neighbor, in the end that he may live nobly and influence others to a true Christian life.



A Lesson in Spanish

Music Weaves a Pathway to Heaven

MUSIC WEAVES A PATHWAY TO

Enjoying a Mid-session Break

SAINT THOMAS SCHOOL—Wilmington

"We will prove to our countrymen that the ties formed by grace and faith are stronger than flesh and blood. God and our country! This our watchword. Loyalty to God's Church and to our country! This our religious and political faith."

James Cardinal Gibbons, August 1891

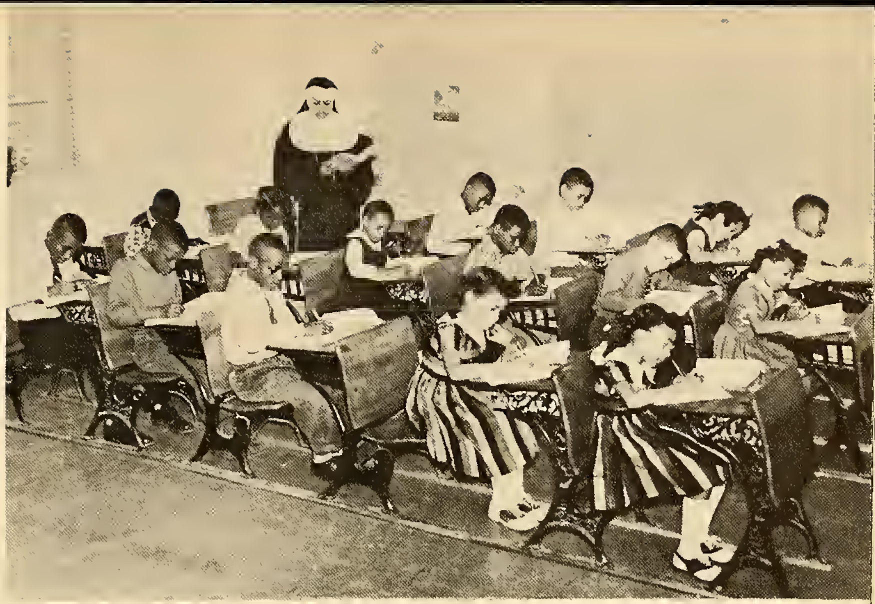
Saint Thomas School, like the parish, has had a long and interesting history. In the parish church, Father Thomas Frederick Price, the co-founder of Maryknoll, and known affectionately as the "Tar Heel Apostle" was baptized. Here he served the Mass of Bishop James Gibbons, who had been named Vicar Apostolic of North Carolina, and who had chosen Saint Thomas as his parish church.

After Bishop Gibbons became a Cardinal of the Church, he was instrumental in having the Sisters of Mercy of Charleston to make a foundation for a school in Wilmington in 1869. These Sisters opened a school for the colored children of the parish in 1888.

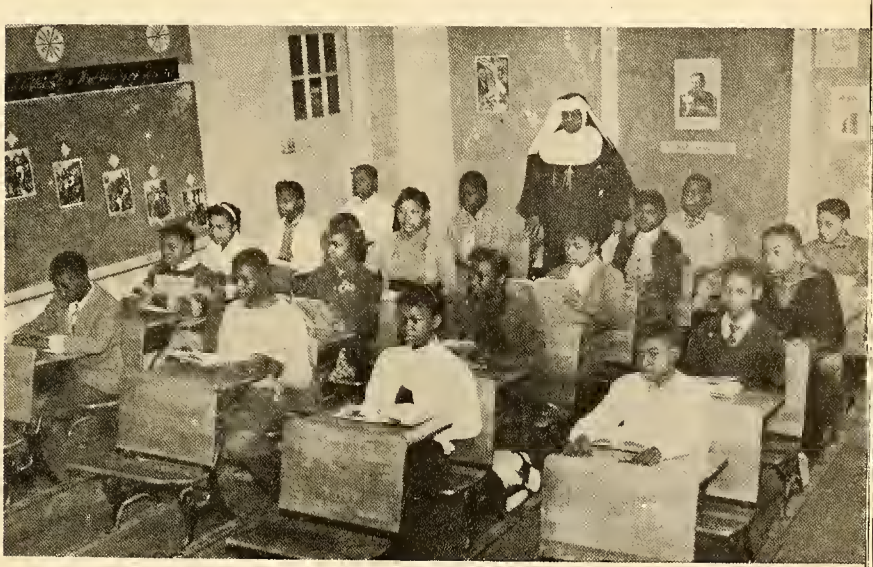
When Saint Mary Church was built in 1912, the original parish became dedicated to work among the colored people of Wilmington by a donation of Mother Katherine Drexel, foundress of the Blessed Sacrament Sisters, and a great benefactoress of the Negro race.

In 1913 the Franciscan Sisters of Baltimore came to Wilmington to staff the school. Within a few years the Sisters had a successful elementary school and high school. In 1941, however, the high school was discontinued. The present modern building, constructed in 1953, on the property adjacent to Saint Thomas Church, is staffed by five Franciscan Handmaids of Mary of New York The school has an enrollment of 70 students, under the spiritual and temporal guidance of Father Richard Swift of the Josephite Fathers.

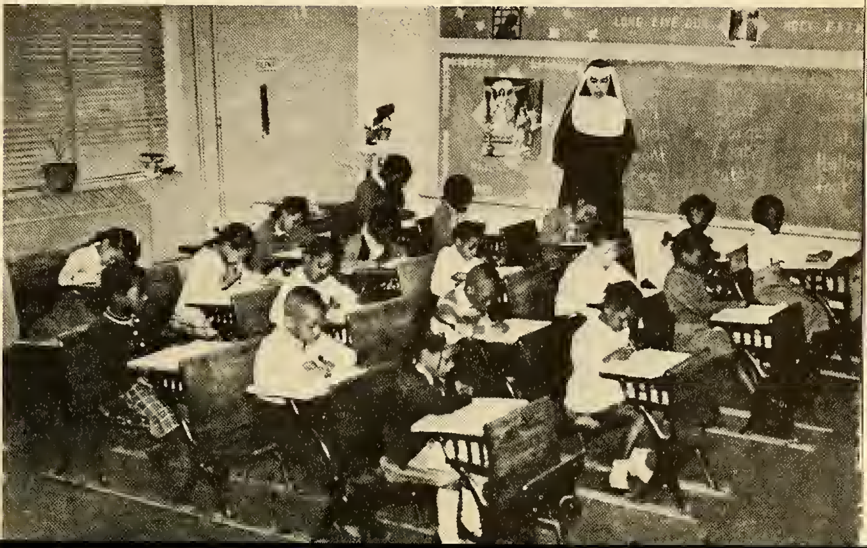
As Busy As Bees

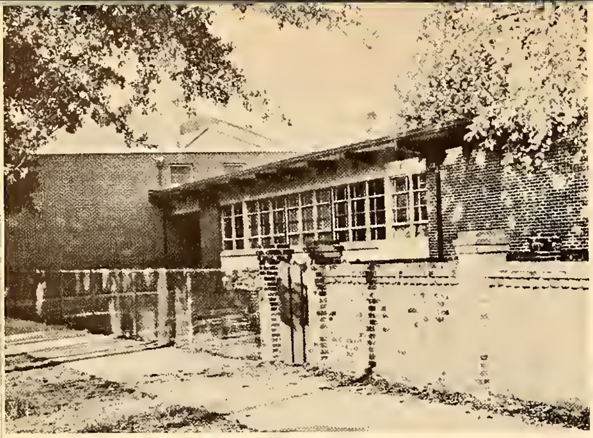


Ready for the Next Assignment



Learning How to Spell





View of Saint Mary's School

A Lesson in Phonetics

SAINT MARY SCHOOL—Wilmington

". . . what I need is greater zeal for God's glory and carefulness to see that my life is not taken from God."

(Father Thomas Frederick Price, the
Tar Heel Apostle, born in Wilmington)

To Saint Mary School of Wilmington belongs the distinction of being the first Catholic school in the State whose teachers were women of a Religious Order.

In 1862, the year of the yellow fever epidemic, several Sisters of Our Lady of Mercy, as they were originally called, came from Charleston, South Carolina, to Wilmington, to help nurse the stricken. A few years later, after the Sisters had returned to Charleston, they were asked to come to Wilmington to open a school. Instrumental in bringing the Sisters to Wilmington was the Most Reverend James Gibbons, D.D. who had been appointed Vicar Apostolic of North Carolina.

The Academy of the Incarnation was opened for girls on October 11, 1869. For a number of years the boys were taught by the priests in the basement of the Church of Saint Thomas. However, in 1876, Saint Joseph Male Academy was opened by two Sisters of Mercy who took over the education of the boys. In later years, one of these buildings was moved and joined to the other and renovations made. Meanwhile after the parish moved to a new site in 1938, the former rectory on Ann Street was turned into a school with the Sisters' residence on the second floor and the first floor was used as the school. Parts of the older building were torn down to provide more playground space.

Negotiations were soon under way for acquiring property adjoining the older buildings and within a few years these were razed and plans made for a new, modern school. On October 3, 1954, a new St. Mary School, consisting of nine classrooms and cafeteria-auditorium, was dedicated. The school now consists of a Kindergarten and Grades First through Ninth, inclusive, with an enrollment of 270 pupils.

Ready for the Photographer

Always Pleasant and Ready for Work

SAINT THERESE SCHOOL—Wilson

View of Saint Therese School

> *". . . That education, as a rule, will be more effective and lasting which is received in a well-ordered and well-disciplined Christian family."*
>
> Pope Pius XI, "Christian Education of Youth."

In May 1931, the Sisters of Providence of St. Mary-of-the-Woods, Indiana, were invited by the late Most Reverend William J. Hafey, D.D., Bishop of Raleigh, to open a parish school in Wilson. With an enrollment of fourteen, the school of Saint Therese was opened and dedicated in September of that same year.

Future expansion was envisioned in 1950 when the present property was purchased. By September 1956, the new brick structure was completed and opened with an enrollment of 110 pupils. This new building, dedicated on October 21, 1956 by the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh, has facilities for educating 200 children from Kindergarten through the eight grades.

Each first Thursday of the month, the Home-School Organization holds its meeting and program along with the visitation of the classrooms and the teachers.

This beautiful modern school building is the result of the untiring efforts and excellent supervision of the present pastor, Father Michael F. O'Keefe.

A Lesson in English

Wide-Awake

A Well-organized Kindergarten

God loves me

Saint Alphonsus School

SAINT ALPHONSUS SCHOOL—Wilson

"Make ye joy to God all the earth,
Serve the Lord in gladness.
Psalm 99

"Belief in God is the unshaken foundation of all social order and of all responsible action on earth." Pope Pius XI. The Oblate Sisters of Providence in Saint Alphonsus School, Wilson, fully realize the value of the foregoing quotation.

Under the paternal care of the Redemptorist Fathers and the guidance of the Oblates of Providence, this unpretentious wooden structure has an enrollment of 168 pupils. The essence of a school program is the pursuit of knowledge and the training in good habits. To this is added at St. Alphonsus the characteristic note to give praise to God through various forms of musical expressions. The students of Saint Alphonsus can proudly boast of the fine achievement of their "Bugle-Corps." All true citizens appreciate the place of music in social life of home, parish, and community; also, the important part that music has played in the history of the nation as well as in our Christian heritage.

Watching the Bugle Corps Demonstration

A
C D
E F G
H
I
K L M
N

Learning our A. B. C.'s

A Typical Classroom

SAINT BENEDICT THE MOOR SCHOOL—
Winston Salem

Entrance to Saint Benedict the Moor School

"Human living requires both wholeness of life and holiness of life. This is possible only when there takes place in a person harmonious development of all his God-given capacities—physical, intellectual, and spiritual, and consequently fulfillment of his destiny."

The New Year of 1950 started out on a happy note when three donations totaling twenty thousand dollars were received by the Reverend Martin Collins, O.F.M., for a proposed new parochial school for Saint Benedict Parish at Winston-Salem.

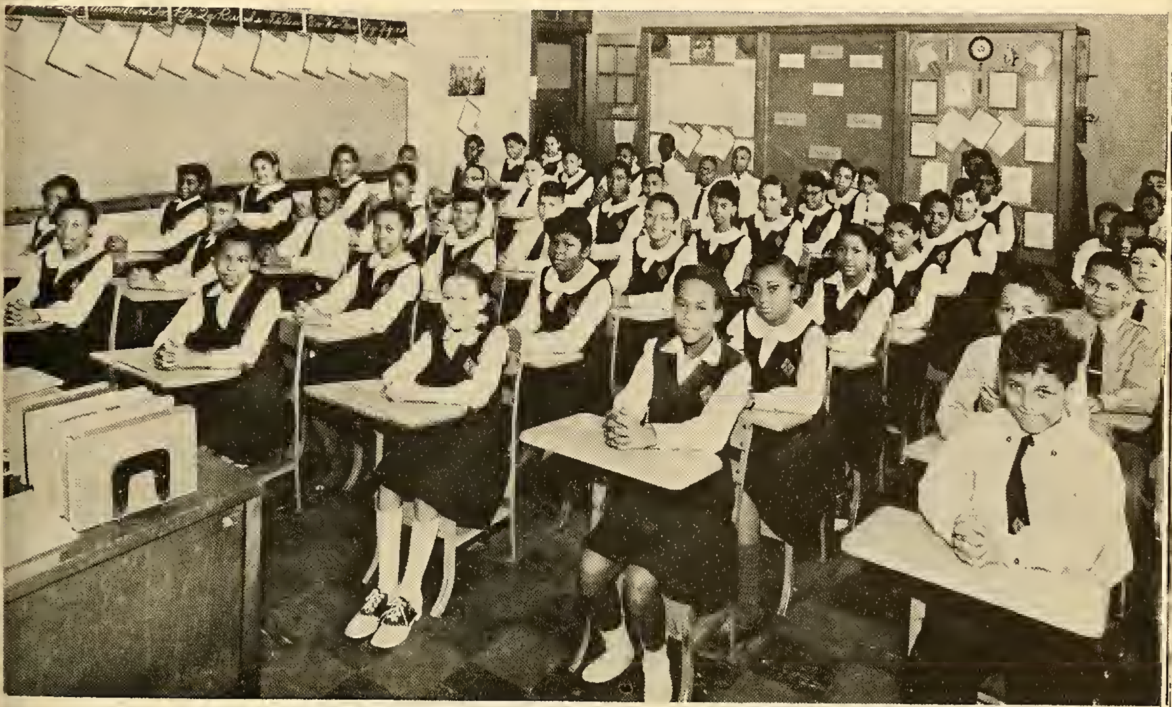
The following September, the new Saint Benedict the Moor Grammar School opened its doors to 116 pupils in the five grades. On October 4, 1950, the school was dedicated by the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh.

At the present time, there are 275 pupils enrolled in the eight grades. The Sisters of Saint Francis of Allegany, New York, staff the school and Father Francis A. Gorman, O.F.M., acts as its spiritual and temporal director.

Graduating Class, 1958

Ready for a Choral Lesson

Fifth Grade in Saint Benedict



SAINT LEO SCHOOL—Winston-Salem

Flag Raising at Saint Leo

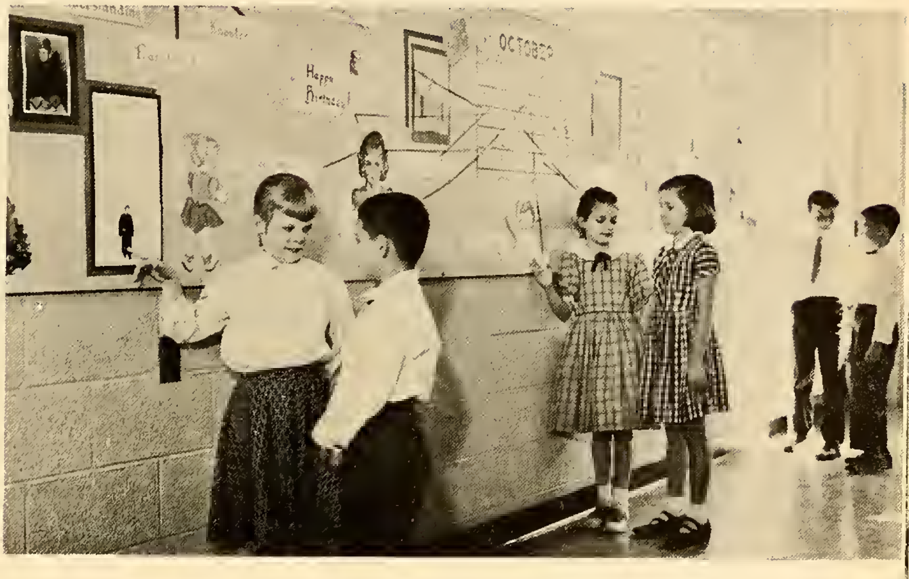
"Why build these cities glorious
If man unbuilded goes?
In vain we build the work, unless
The builder also grows."
Edwin Markham

The first Saint Leo parochial school, under the direction of Rt. Rev. Msgr. Dennis A. Lynch, was dedicated in August, 1949, by the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh. The building then used was formerly the Huntley Estate and was renovated at a cost of $60,000.00, half of which sum was donated by Mrs. Anna Robertson at whose request it was named "Villa Marie Anna."

In four years the enrollment had tripled and a new building became a necessity. Ground was broken for the present school in a new location in June, 1953, and the dedication was held in May, 1954. Villa Marie Anna then became the High School. St. Leo's is staffed by the Sisters of Saint Joseph from Chestnut Hill, Philadelphia, and there are eight grades with an enrollment of 268.

A Singing Lesson

Around the Calendar



View of Library in St. Leo's Grammar School

Our Lady of Mercy School

OUR LADY OF MERCY—Winston-Salem

"I am the wheat of Christ, and must be ground by the teeth of beasts that I may become pure bread for God. Let us also become as wheat that we may be Victims of Love."

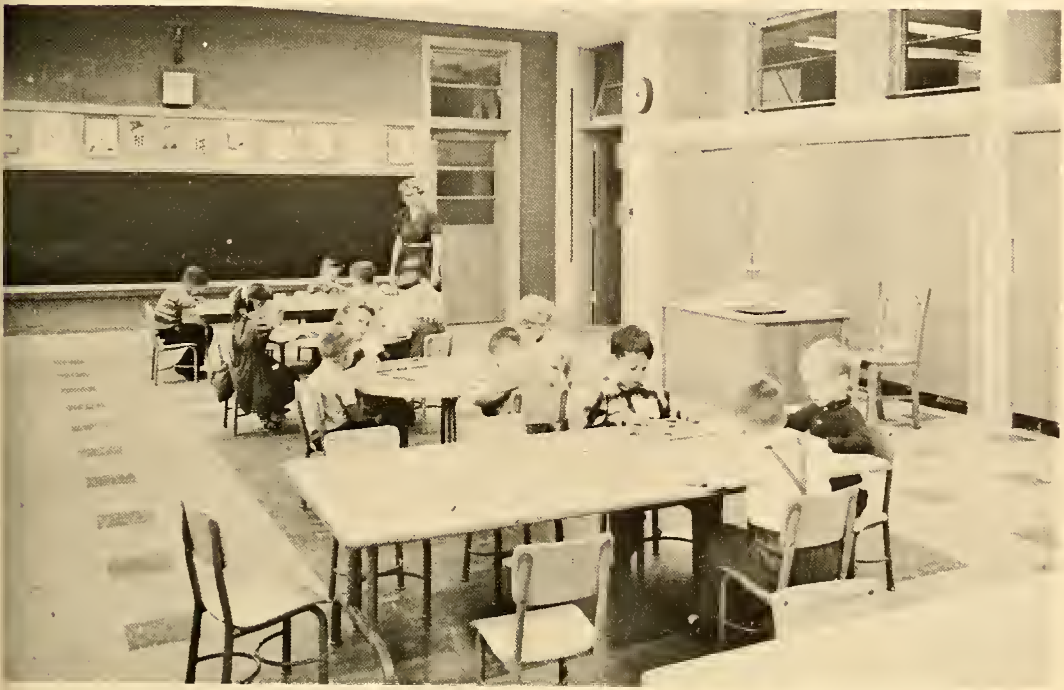
(St. Ignatius of Antioch—118 AD)

Our Lady of Mercy School, constructed in 1957, consists of a modern church, school, cafeteria and library unit with the latest equipment, all designed to make a school day most efficient. The Sisters of Saint Joseph staff the school and rejoice in the Lord for all these spiritual and educational gifts.

As in all the parochial schools of the Diocese of Raleigh, Religion is neatly woven, with that thread of gold, into all academic subjects. All realize that of the subjects that should be known, loved, and lived, Religion is the greatest. This subject, "par excellence" emphasizes not only self-discipline and self-sacrifice, but its appeal is both intellectual and volitional. Throughout the year the pupils are given opportunities to partake fully in the life of the Church and to generously share with others the beauties and marvels of our wonderful Faith. "True religion is the foundation of society. When that is once shaken by contempt, the whole fabric cannot be stable or lasting."

We Enjoy Our Modern and Well-equipped School

Puzzle Time in Our Lady of Mercy School



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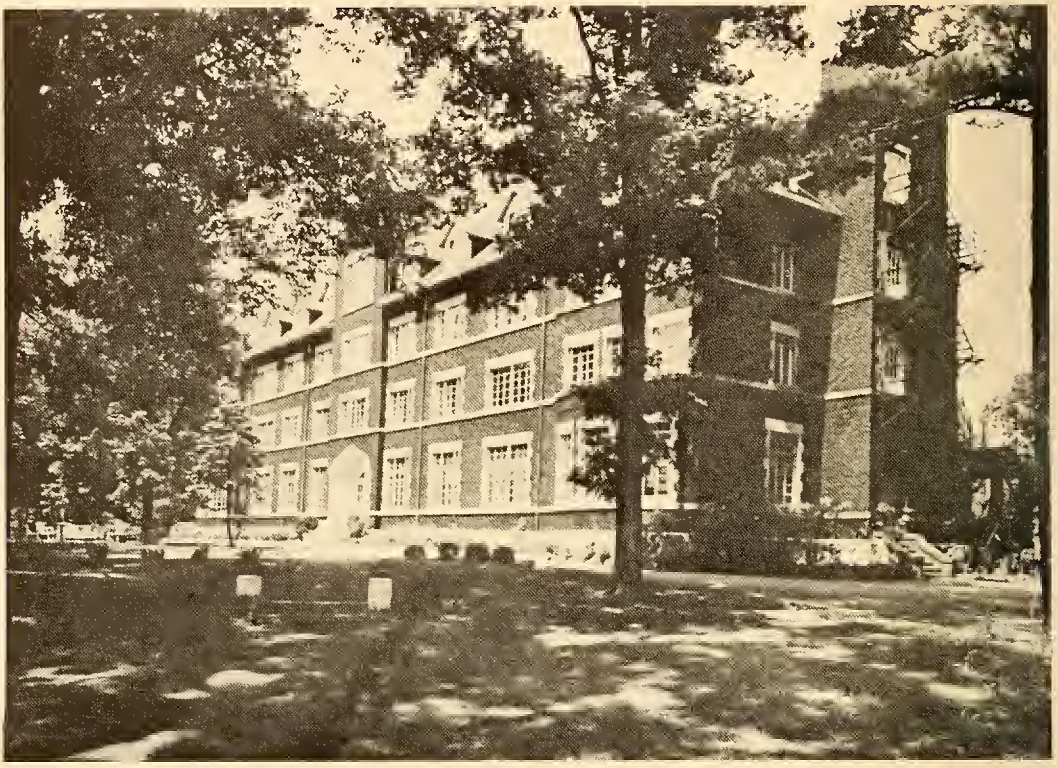
Chapter 2

HIGH SCHOOLS & ACADEMIES

SAINT GENEVIEVE-OF-THE-PINES ACADEMY— Asheville



Lorin Hall, class rooms and residence hall

St. Genevieve-of-the-Pines Academy is under the direction of the Religious of Christian Education, whose Motherhouse is in Paris, France. The Order, which was founded in Normandy in 1817, has schools in France, England, Ireland, Morocco, and the United States.

This school, the first American foundation of the Order, began in Asheville in 1908, as a small day-school in the city and later moved out to its present site on Victoria Road. It was then named "St. Genevieve-of-the-Pines" and has as its patron, St. Genevieve, patron saint of Paris, heart of France.

The Academy was accredited by the Southern Association of Colleges and Secondary Schools in 1913. In 1937, it participated in the initial Cooperative Study of Secondary Schools and received high ranking in several phases of the national Study. In 1944, the Academy inaugurated competitive tuition scholarships to Catholic grammar schools throughout the Southeast. In 1947, the high school participated in the next edition of the Evaluative Criteria of the Cooperative Study—under State auspices.

In 1950 the campus was extended and Lorin Hall was completed with every modern convenience.

As the years go by, the Administration strives in every way to enlarge on the curricula, increase the faculty, and expand the scope and influence of the school.

LANGUAGES IN THE CHRISTIAN FOUNDATION PROGRAM

The study of modern languages has much to contribute to the development of the *whole* Christian. It should be an experience in learning the people whose language is being taught, their traditions, customs, literature, and entire culture. To the student of a modern language should come a keener realization of the union existing among all peoples, regardless of national boundaries. He should be acutely aware of the interdependence of all men in the great human family, and of the obligations laid upon him as a member of this world-wide Christian brotherhood under the Fatherhood of the all-provident God. The teacher will emphasize the virtues characteristic of the race whose language and literature is being studied.

De Planck Hall, School for Secretaries

Secretarial School Post Graduate Course

Administration Bldg

ASHEVILLE CATHOLIC HIGH SCHOOL—
Asheville

Asheville Catholic High School is concluding its first scholastic year under the direction of Reverend Thomas F. Kerin, administrator, and Sister Mary Inez, R.S.M. principal. The faculty is composed of representatives of three religious communities: Sisters of Mercy, Religious of Christion Education; and Sisters of Charity of Nazareth, Kentucky. Reverend William Pearson is instructor of religion. Reverend Thomas F. Kerin, director of athletics, is assisted by the physical education instructors, Miss Lura Smith and Mr. Dennis Bryges.

The school previously known as St. Francis High School, a boarding school for boys, closed permanently

June 1957. Upon this location His Excellency the Most Reverend Vincent S. Waters, D.D. Bishop of Raleigh, established the latest diocesan central high school. Asheville Catholic High, co-educational and fully accredited by the State of North Carolina, opened September 3, 1957, with an enrollment of 53 students.

Ground was recently broken upon the spacious and beautiful campus for the erection of a multipurpose building. This forms but a single unit of the plans for the new Asheville Catholic High School building which is to replace the old Southern mansion now being used for classrooms, library, and administration offices.

THE CHRISTIAN FOUNDATION PROGRAM

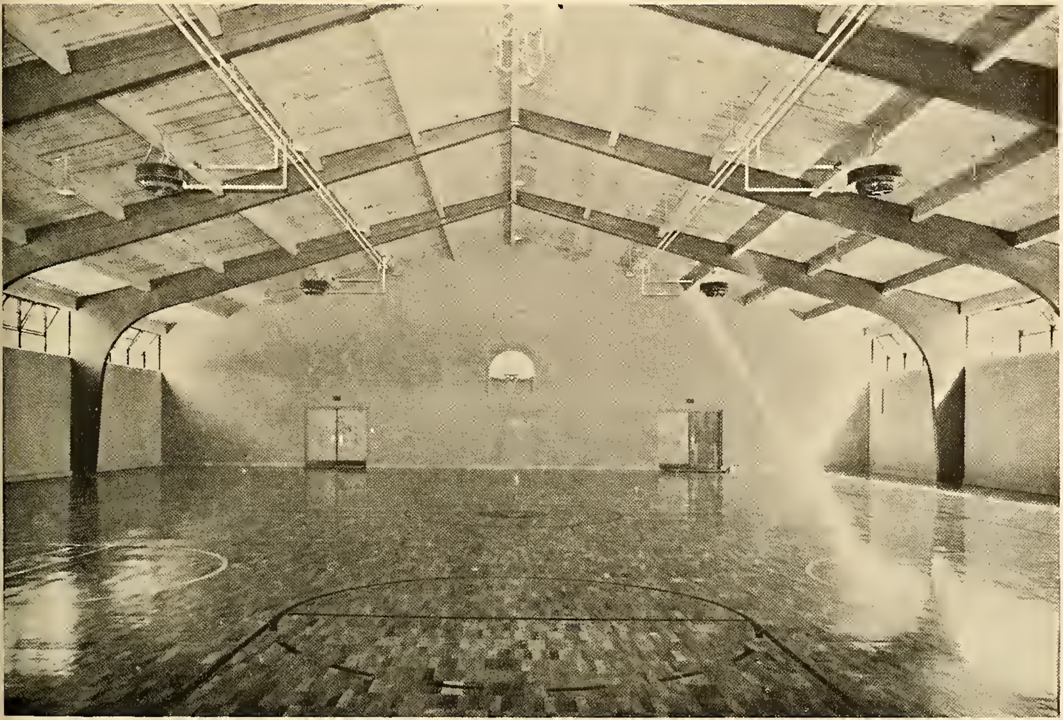
In the Christian Foundation program, education is the unifying of a triple process. It is defined as the means of guiding the student in his development of knowledge, attitudes and actions concerning all his human relationships. The end result of this guiding growth in Christian social living is a wholly educated person, one adequately prepared, morally and intellectually, to meet and cope with personal and social problems.

Quest for knowledge

Time out

Multi-purpose Building

Interior of the Multi-purpose Building



SACRED HEART ACADEMY—Belmont

> *II, Since however the younger generations must be trained in the arts and sciences for the advantage and prosperity of civil society, and since the family itself is unequal to this task, it was necessary to create that social institution, the school. But let it be borne in mind that this institution owes its existence to the initiative of the family and of the Church, long before it was undertaken by the State.*
>
> (Encyclical, Puis XI.)

Sacred Heart Academy, conducted by the Sisters of Mercy, opened its doors in 1892. Since that time an entire new plant has been erected; the campus has been beautified; the faculty has been increased; and the student body multiplied many times.

1899 saw the erection of a new faculty house for the Sisters. Victory Hall, which houses the auditorium, music and art rooms as well as a number of private rooms was completed in 1922. In 1929 the present Administration Building was erected to contain classrooms, library, offices, parlors, recreation rooms, high school dormitories and private rooms. Alumnae Hall, the modern gymnasium, and the Home Economics building were opened for use in 1950.

Making Latin live

LIVES
ROMAN CLOTHING

Class studying Shakespeare

AMERICAM BENEDICAT
ADERS
ARE
LEADERS

Language class

Commercial Department

Chemistry class at work

CHARLOTTE CATHOLIC HIGH SCHOOL (BISHOP HAFEY MEMORIAL)—Charlotte

Front view of one building

"I have just blessed your school. It is no longer just a school building: it is a sacramental. I have asked God's blessing on teachers, students, and all those who enter therein to learn more about God and to draw closer to Him." Thus spoke Samuel Cardinal Stritch, a generous benefactor, as he dedicated the Queen City's first inter-parish high school in memory of the Most Reverend William J. Hafey, D.D. first bishop of the Diocese of Raleigh.

The story of the Catholic high school is intimately bound with the history and growth of Charlotte. In 1888 the Sisters of Mercy founded an academy in Charlotte for boarding and day students. This high school became O'Donoghue School and the high school department continued until about 1924, when it was discontinued for a few years. Later a junior high school and then a senior high school came into being again at the requests of the numerous Catholics moving into town. The present high school separated from the grade school at O'Donoghue and became a separate entity in 1956.

The present building contains large classrooms, a well furnished library, a suite of science laboratories with the latest equipment, and ample office and storage space. A separate building serves as a chapel, cafeteria, and home for the Sisters. All the latest educational and instructional equipment needed for the full development of a modern educational program is furnished.

The faculty is composed of five priests serving part-time, a full-time priest counselor, seven Sisters of Mercy, two lay teachers, and a librarian. The present capacity enrollment is 203.

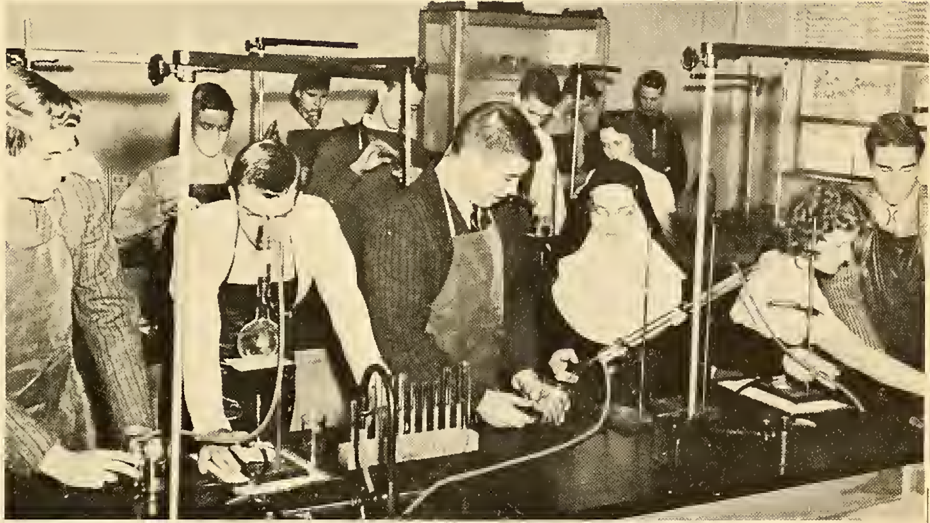
Well-equipped library attracts eager readers

Charlotte Catholic High School is proud of the scholastic record of its graduates, some of whom have attended the largest universities in the country. In every field these former students are found—in business, in the professions, and in the trades. They are examples of the intellectual, civic, and spiritual formation received at the school and parish level. The diocesan course of studies, incorporating religion in every branch of study, and forming of the right attitudes and habits, is used to great advantage.

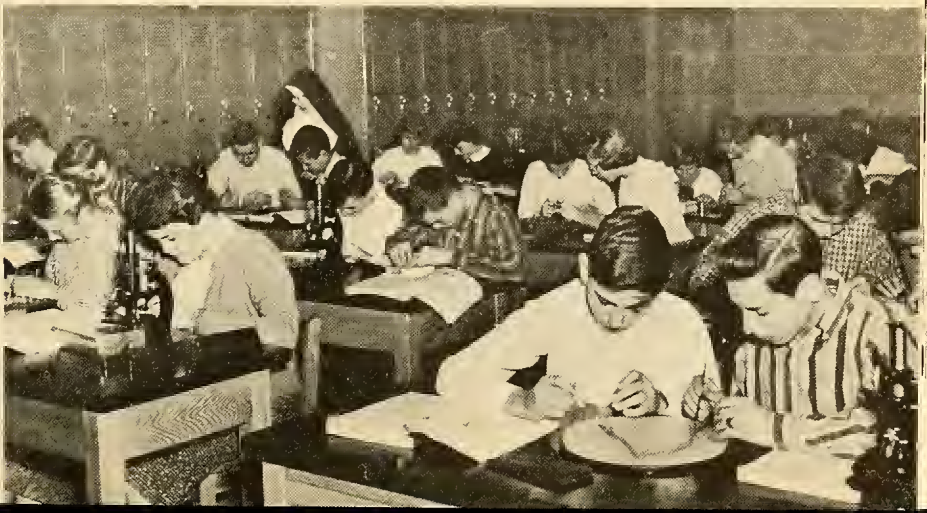
HISTORY IN THE CHRISTIAN FOUNDATION PROGRAM

Catholic schools impart a knowledge of history as the record of man's relationship with God: to develop a love for ideals and traditions, customs and laws; and to inspire students with a spirit of patriotism based on the inherent dignity of man as a creature of God.

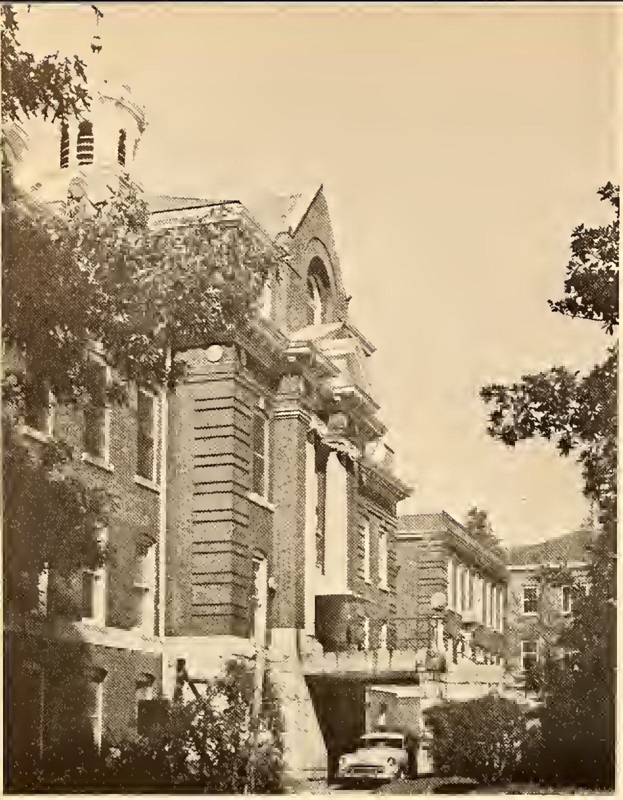
The program should also train the students to think clearly and logically in order to evaluate events correctly and to make decisions in conformity with the Moral Law. It must also develop that consciousness necessary to inspire them with a desire to take active leadership in the situations of their times.



Chemistry class in part of science suite



Dissecting a worm in the interest of science



Entrance to main building

NOTRE DAME HIGH SCHOOL—
Greensboro

Notre Dame High School of Greensboro, North Carolina, was opened in September 1955 by His Excellency, the Most Reverend Vincent S. Waters, D.D., Bishop of Raleigh as a central Catholic high school for the Greensboro area. It is operated by the Sisters of Notre Dame de Namur under the Board of Directors consisting of the Bishop of Raleigh, the Pastors of Greensboro and the Guidance Director of the school. This is the first Catholic high school in Greensboro. The school, in accordance with the diocesan curriculum, offers general high school and college preparatory work including business and home economics courses, music and art. This institution has a boarding department for girls from localities over the state where there is no Catholic high school. The present enrollment is 130 students. The school is accredited by the North Carolina State Department of Public Instruction.

LITERATURE IN THE CHRISTIAN FOUNDATION PROGRAM

In the programs used in the schools of the Diocese of Raleigh, English is a natural and powerful force. Literature is studied principally for appreciation. Emphasis is placed upon the power of vicarious experience through literature to provide students with opportunities to understand themselves in relation to God, neighbor, nature and self. Students will thus gain truer insight into the motives of human conduct, and their consequent emotional reactions should aid in the formation of good habits.

Biology laboratory

A research project in the library

A corner view of classroom building

SAINT JOSEPH HIGH SCHOOL—
New Bern

Father Charles E. Burns, Assistant to Father Thomas Frederick Price, started the Catholic School for Negroes in New Bern in 1887. Father Burns was ably assisted by Congressman O'Hara and Mr. Thomas McCarthy who were interested in the colored race. Today, Saint Joseph's is one of the three accredited Catholic High Schools for Negroes in the whole State of North Carolina.

In the early history of the school, the teachers were laymen and laywomen, under the supervision of the pastor. The number of children attending the school varied according to the influence of the townspeople, but it usually reached the 150 mark. The equipment of the school was modest, the building was poor and small, but the school continued to exist until 1926.

In 1926, the pastor, Father Charles Hannigan, S.S.J., welcomed four Sisters of the Immaculate Heart of Mary from Scranton, Pennsylvania. These were the pioneers of their community in the South and they faced a difficult task.

Two years later Father Julian Endler, C.P., became pastor and for nearly thirty years he labored hard and zealously to bring the parish to its present high standard. In all those years the school was of paramount importance to him. Today, Father Julian continues to pray for the spiritual welfare and growth of Saint Joseph's.

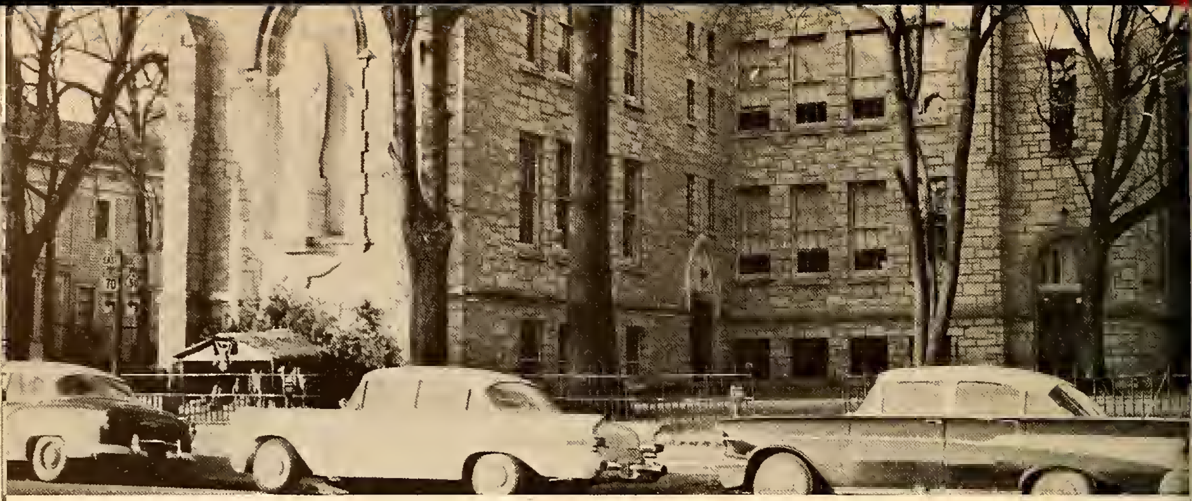
In 1945, the State of North Carolina accredited Saint Joseph High School. It offers a complete academic course with business subjects, home economics, and industrial arts, as electives. Its present enrollment of 190 pupils includes both grade and high school. In 1955, Saint Joseph's enrolled its first white student, and at present has one white boy enrolled—a resident of New Bern.

The present pastor, Father Thaddeus Purdon, C.P., continues the work so well begun at Saint Joseph's.

HOMEMAKING IN THE CHRISTIAN FOUNDATION

Tremendous changes in society and the appalling breakdown of family life poses an additional burden or opportunity for Catholic schools to take an active part in cultivating, in both boys and girls, those skills in homemaking and the proper attitudes toward marriage and family life which will lead to the restoration of wholesome family living in our country. This cannot be done merely in a theoretical manner. Pope Pius XI warned: "The offices and professions of a transitory earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty of educating their children, many parents have little or no preparation." Again, His Holiness emphasized in his Encyclical letter *On Christian Marriage* the important matter of proper preparation—"remote and proximate." He stated, "For it cannot be denied that the basis of a happy wedlock, and the ruin of an unhappy one, is prepared and set in the souls of boys and girls during the period of childhood and adolescence. St. Joseph's prides itself on its Homemaking department.

Geometry class—Juniors and Seniors



Our Lady of North Carolina at the front of Cathedral High

CATHEDRAL LATIN HIGH SCHOOL—Raleigh

Sacred Heart High School was opened in 1909 by the Sisters of Saint Dominic of Newburgh, New York. In 1912 the first three graduates received diplomas. A state charter was granted in 1939, and on the establishing of the Cathedral in Raleigh, the school became the Cathedral Latin High School. The present enrollment is 106.

Through the years the school has taken its place among the other institutions in this historic and educational center. Many of its graduates have matriculated in higher institutions of learning and have won distinctions. Graduates are numbered among the outstanding professional and business men of the community; others have established themselves in business and are outstanding members of the parish and active in civic affairs.

Plans are under way to take care of the ever-increasing enrollment. These include a new plant in another part of the city with classrooms, gymnasium, and all the latest educational buildings and equipment.

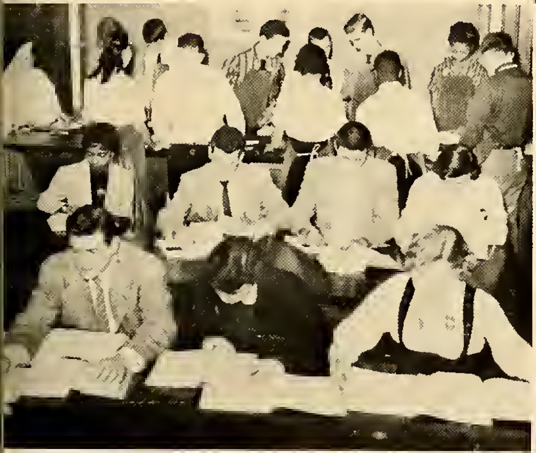
The school is presently under the direction of the zealous Rector of the Cathedral, the Rt. Rev. Msgr. Herbert A. Harkins.

RELIGION IN THE CHRISTIAN FOUNDATION PROGRAM

In the curriculum of the Catholic high school religion takes the place of first importance. Its function in directing the entire program toward Christian social living is of vital importance, because to seek a solution for the social program apart from the doctrines of Christ is an illusion. However, religion must have a place as a subject of study in its own right in every year of high school. Certainly if the all-embracing aim of education is to guide students in understanding and accepting their share in God's redemptive plan, then the study of their faith must be the main source from which emanate the light and strength to know and act in full co-operation with that plan.

The central idea which should dominate the teaching of religion is that which the Apostles recognized as the very heart of Christianity, the good tidings of God's revelation to us in His Son.

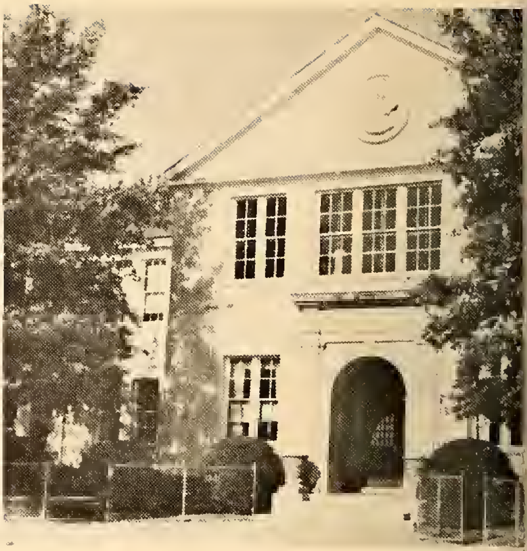
Sophomore class at Cathedral Latin High School



Junior class at work in laboratory

Freshmen

MOTHER OF MERCY HIGH SCHOOL— Washington



Entrance to Mother of Mercy School

Mindful of all, the late Bishop Hafey built his first school for Negro children in Washington, North Carolina, in 1927. Reverend Charles Hannigan, S.S.J., from New Bern opened the school which was staffed by four Sisters of the Immaculate Heart of Mary from Scranton, Pennsylvania. In January, 1928, the Reverend Mark Moeslein, C.P., at the venerable age of seventy-five volunteered to undertake this arduous beginning for his Order. Fortified with spiritual vigor and intellectual attainments, he changed in ten years' time a three-room school of fifteen students into the first fully accredited Catholic high school in the state. In addition to the complete academic course, the school offers business subjects and domestic science as electives.

Shaw University and North Carolina College for Negroes welcome Mother of Mercy students in every type of competition. Scholastically successful, her graduates are found in law, teaching and nursing. But spiritually, God has been lavish—from the students, He chose one priest and three sisters. Laus Deo!

The Reverend Daniel McDevitt, C.P., present pastor, carries on the spiritual and cultural activities, bequeathed by his predecessors.

SOCIAL STUDIES IN CHRISTIAN FOUNDATION PROGRAM

"In our times secularism and its attendant materialistic trends have obscured the basic principles of justice and charity. The social studies program in the Diocese of Raleigh is designed to make pupils aware of their responsibilities and duties in a world which has scant regard for the laws of God or country. Christ and social principles must be instilled so that students will consistently act and judge events in the light of God's law."

Typing—A required subject for seniors

Future homemakers

SAINT JOHN HIGH SCHOOL—Waynesville

One of the chief points of interest in this small tourist town, situated at the foot of the Smoky Mountain range is Saint John School. Opened in September 1939 by the Franciscan Sisters of Milwaukee, the school has progressed from a small frame house to the modern school building which was dedicated in 1956. In addition to large classrooms, there are science laboratory and library with all the latest instructional equipment, and a hall for assemblies and dramatics.

The aim of Saint John School is not only to educate but to guide that education in the spirit of truth. The four years of high school life and training are incorporated in a curriculum designed to meet the needs of the students and to provide the educational requirements for useful service in the world. Graduates are prepared to take their places in the family, social, and national life. They are equipped to meet the educational requirements of institutions of higher education, and to assume the responsibilities of adulthood.

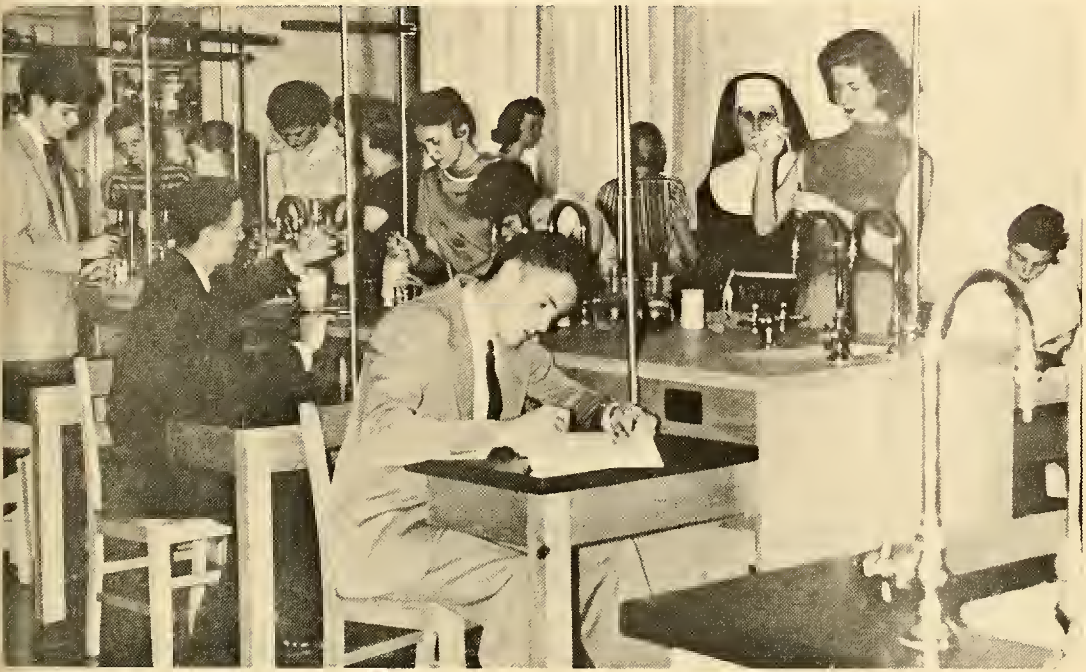
MATHEMATICS IN THE CHRISTIAN FOUNDATION PROGRAM

"God eternally geometrizes" states Plato. Although the virtues which a student can acquire through a study of Mathematics are primarily intellectual, the program can and should be organized to help the individual in his quest for physical and spiritual perfection. The order of the universe and the stability of nature, which is revealed by the application of mathematics to science, leads the student to an appreciation of God. Respect for truth, and finally for God who is ultimate Truth, can be inculcated in mathematics classes for there only truth is acceptable. Perseverence, fortitude, and independence are the traits developed by those who have learned to tackle a problem and stick to it until a satisfactory solution is reached.

A beautiful school in the heart of the mountains

Sister Laurentine, O.S.F., the principal, conducts a class in ethics

A new-wellequipped laboratory provides opportunity for experiment



SAINT ANNE'S ACADEMY

Front view of Sisters' convent and dormitory for girl boarders

SAINT ANNE ACADEMY—Winston-Salem

St. Anne Academy, a Catholic boarding and day school for colored girls, was opened by the Sisters of St. Francis of Allegany, New York, on September 7, 1946 at which time 5 girls were registered. In September 1956 the school became coeducational, and a year later the enrollment was increased to 65. Though characteristically Catholic, the academy welcomes those of other faiths.

All endeavors of the teachers are directed to the mental, physical, social and religious development of their students. The course of study embraces a four-year high school course based on the Syllabus of the Diocese of Raleigh Department of Education and on the Syllabus of the State Department of Education of the State of North Carolina.

CITIZENSHIP IN THE CHRISTIAN FOUNDATION

Because he is made to the image and likeness of God, every human person has inherent dignity regardless of race, color, nationality or ability. Rights and duties follow from this dignity and require laws to uphold them.

Man is social by nature. The individual is developed within the three basic units of society: family, church and state; in turn he is responsible for their development.

Public speaking gives poise and assurance

Science class develops interest in experimentation

A converted mansion serves as a temporary school

VILLA MARIE ANNA ACADEMY
—Winston-Salem

Villa Marie Anna Academy is a secondary co-educational high school, located at 2900 Country Club Road, Winston-Salem.

In September 1954, it opened as a girls' academy with Ninth Grade only. By September 1956, however, it was decided that the Catholic youth of the city should be given the advantages of a Catholic education on the high school level, so 22 boys were admitted. Each year since its opening, the school has added a year, and June 1958 marks its first graduation class.

Staffed by the Sisters of Saint Joseph, Chestnut Hill, Philadelphia, today's enrollment numbers 69 students. The program of studies is broad and flexible. Its curriculum meets the requirements of the College Entrance Examination Board. The physical education program for both boys and girls is inclusive and extensive.

A new central site has been acquired for the Academy and extensive plans are in the making for the future.

SCIENCE IN THE CHRISTIAN FOUNDATION

In the curriculum of the secondary school the natural sciences are important in achieving the end product of education, a full Christian personality. It is in the study of these natural sciences that the individual is led to the recognition of God as the Creator or the First Cause. This belief is basic in developing a consciousness of his responsibility of worship of God and of justice and charity toward his fellow creatures. Schools must use every means to de-emphasize the all too common materialistic aspect of science. Demand for scientists may lead to a strongly utilitarian point of view. Educators must emphasize the Christian concept, extracting the religious and cultural values to be derived. The religious concept is that God created the universe; that His divine providence rules it and keeps it in existence. Moreover, the beauty and variety and order in it all reveals the Infinite Intelligence and Omnipotence of the Creator.

Library period affords opportunity for pleasant reading

Students discuss world problems

A small class allows for informal discussion

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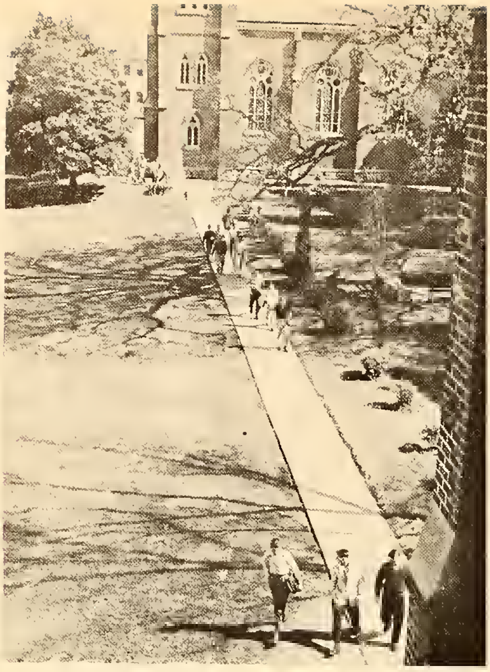
Chapter 3

COLLEGES & RESIDENT SCHOOLS



A side view of the Abbey Cathedral

BELMONT ABBEY NULLIUS DIOCESE

—Belmont

Both in territory and in Catholic population, Belmont Abbey Nullius is the smallest diocese in the United States. Yet its educational system is one of the most extensively developed in the country. Within the Nullius Catholic education is provided for students from nursery school through senior college. In addition, a seminary for the training of priests is conducted by the diocese.

Located in the Piedmont section of North Carolina, Belmont Abbey Nullius comprises one county: Gaston. Named after William Gaston, one of the state's most famous sons, Gaston County alone of the one hundred in North Carolina bears the name of a Catholic. Belmont Abbey is the only Nullius diocese in the United States and is immediately subject to the Holy See, having been established in 1910 by Pope Pius X. Ecclesiastical head of the Catholics in this county diocese is an Abbot-Ordinary, The Right Reverend Vincent G. Taylor, O.S.B. Under his direction the Benedictine Fathers of Belmont Abbey serve the parochial and educational needs of the people. Strong assistance on all levels of classroom instruction comes from the Sisters of Mercy of Belmont whose motherhouse is in the Nullius.

The Benedictines have always been educators and their 1400 years' tradition of providing training and education for the people surrounding them has been carried on by the monk-teachers in Belmont.

ELEMENTARY SCHOOLS

A child of pre-school age may attend a nursery school and later the kindergarten, under the direction of the Sisters of Mercy. At present 86 children are enrolled. The nursery school is a modern establishment where working parents may leave small children each day beginning at

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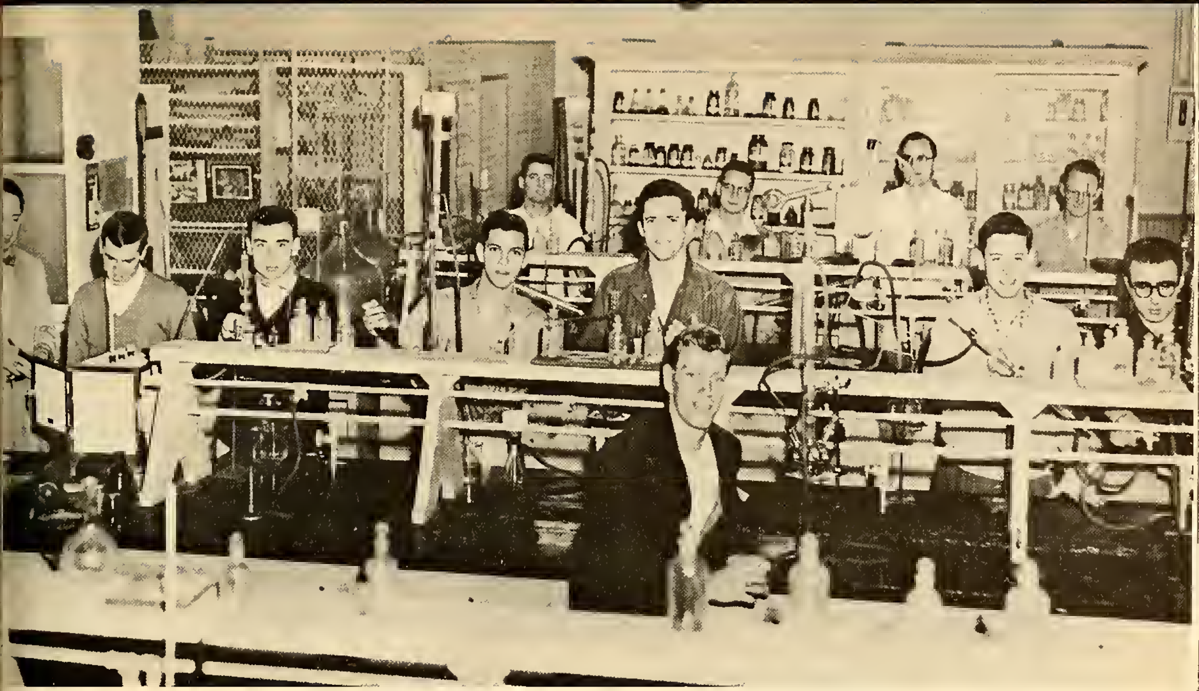

One of the science laboratories in new science building

6:00 A.M. and take them home at 6:00 P.M. It serves the college campus as a child psychology center both for student observation as well as a community service. The kindergarten and the pre-school training center begin the learning process of children very early under proper instructional methods.

Within the past five years three modern elementary school buildings have been constructed, two in Belmont and one in Gastonia, the largest city in the county. In Belmont, the Sacred Heart Grammar School is a model of modern school construction, and St. Benedict's School for negroes is situated most conveniently in the center of the colored section. In Gastonia the large and beautiful St. Michael's Grammar School is a richly and modernly styled building. St. Leo's Military School, also in Belmont, is a boarding school for young boys ages six to twelve. In these new and well-designed buildings, equipped with the finest educational aids, close to 600 students are enrolled.

Each of the elementary schools in the Nullius has been certified by the Elementary School Improvement Program board of the Southern Association. These are the only Catholic elementary schools in the state which have received this regional accreditation, and they have participated in the Improvement Program since its inception so that they are well provided with the most approved methods of instruction.

HIGH SCHOOL AND ACADEMY

A modern high school for boys and girls, conducted by the Sisters of Mercy and assisted by the Benedictine Fathers, is located in Belmont with an enrollment of 200 students. There is also a boarding academy for girls which is fully accredited.

Class showing rapport and personal contact of students and faculty

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SACRED HEART JUNIOR COLLEGE

The Sisters of Mercy also have a thriving and growing Junior College for young women with a present enrollment of 250 students. Fully accredited by the Southern Association, Sacred Heart Junior College enrolls not only the Catholic students of the immediate vicinity, but includes as well a large number of non-Catholics in its student body.

BELMONT ABBEY COLLEGE

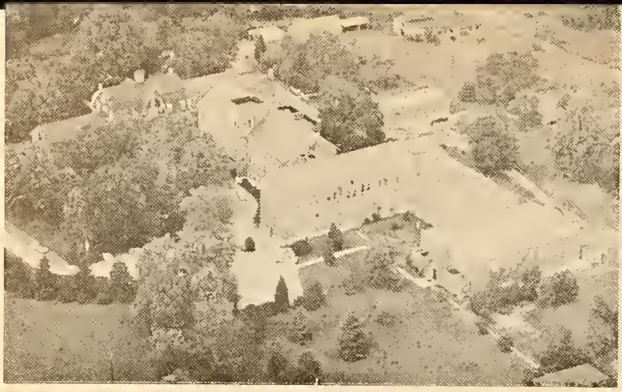
Belmont Abbey College is conducted by the Benedictine Fathers. Over 500 students are enrolled in this fully accredited senior college. The 82-year old Abbey, as it is popularly called, is the only Catholic degree-granting college for men in the immediate eight states of the southeast: from Washington, D.C., to Alabama; from Kentucky to the tip of Florida. It is co-instructional: women students may obtain degrees from Belmont Abbey College; co-eds enroll in the Women's College of the Sacred Heart during their first two years and are admitted to the upper division of the Abbey during their final two years.

In this small diocese there is a complete Catholic educational system enrolling almost 1,400 students. In proportion to size and Catholic population, the diocese of Belmont Abbey Nullius may well have the most complete Catholic educational structure in the United States. There are more students in the schools and colleges than there are Catholics in the diocese. Many of the students, of course, are non-Catholics and in some instances are more numerous than the Catholics, especially in the colleges, where non-Catholics comprise from 50-60% of the enrollment.

Father Anselm, O.S.B. conducts a class of college men

Club

Biology professor and students examine specimens



SACRED HEART JUNIOR COLLEGE—
Belmont

In discharging the great duty of teaching, Religious should labor as strenuously as if their greatest efforts were necessary to ensure any degree of success, yet with an abiding consciousness that only God can fructify what his servants plant and water.

Mother Catherine McAuley
Foundress of Sisters of Mercy

Sacred Heart Junior College was established in September 1935. Its faculty and its physical set-up combine to offer splendid opportunities to the young woman who wishes to further her education and thus to prepare herself for life in a Christian democratic society. "The true product of Christian education is the individual who thinks, judges and acts in accord with right reason, illumined by the supernatural light of the example and teaching of Christ."

Sacred Heart Junior College offers two years of standard college work in the Arts and Sciences, with the opportunity to matriculate as a Junior in a four year college. At Sacred Heart Junior College the student has greater opportunities for taking part in student activities and enjoys a closer relationship with teachers and fellow students.

On the other hand, young ladies wishing to prepare for immediate placement in a bread-winner career may obtain two years of vocational training allied with a core of English, Social Science and Philosophy which prepare her to meet the challenge of the times as well as to make a living. Such are Secretarial, Medical Secretarial, Pre-medical technological, and Pre X-ray courses.

Sacred Heart Junior College is accredited by the North Carolina State Board of Education and by the Southern Association of Colleges and Secondary Schools. It is affiliated with The Catholic University of America, and a member of The North Carolina College Conference, The National Catholic Educational Association, and the International Federation of Catholic Alumnae.

Boarders are enrolled from the entire Eastern seaboard and fourteen foreign countries. Day students attend from Charlotte, Belmont, Gastonia, Kings Mountain, Cherryville, and vicinities.

In 1957 McAuley Hall, a new $200,000 residence hall with all modern accommodations and conveniences was opened for the college boarders.

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Social life develops social graces

Student council officers plan coming events

Opportunity is provided to develop good study habits

Front view of hospital, showing latest addition

THE MERCY SCHOOL OF NURSING—Charlott

"It is a special favor of God to be the servants of His suffering"

Mother Catherine McAuley

The Sisters of Mercy established the Mercy School of Nursing in Charlotte in 1906. Throughout the years the school has continually improved and enriched its educational program in keeping with the changing needs and advances in the nursing profession. In 1951 it became affiliated with Sacred Heart Junior College and some of the courses were taught by the college faculty and were granted college credit.

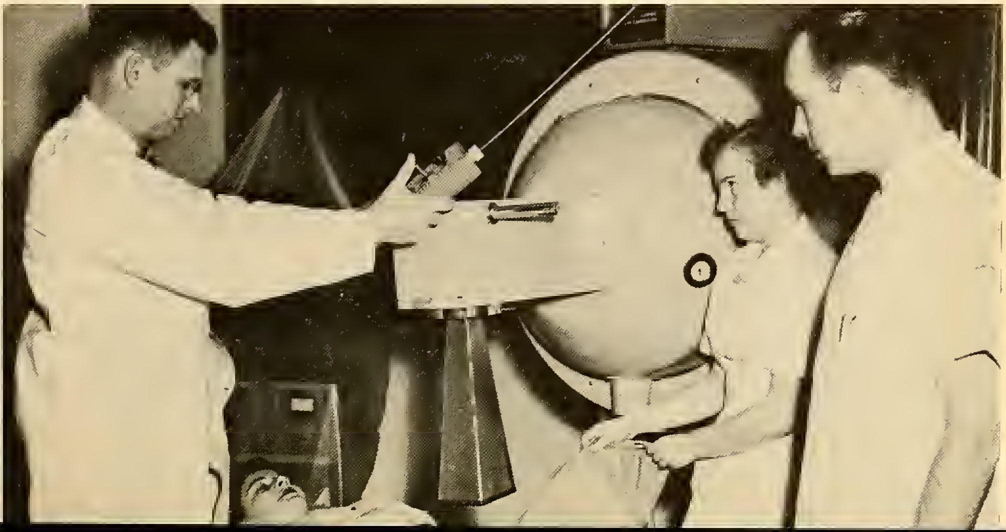
The School of Nursing is accredited by the North Carolina State Board of Nurse Registration and Nursing Education. It is a member of the Catholic Conference of Schools of Nursing, and is a member agency of the National League for Nursing in the Department of Diploma and Associate Degree Programs.

The basic principle underlying the educational philosophy of the schools of nursing conducted by the Sisters of Mercy is the total development of the individual student. mentally, morally, spiritually, physically and socially, rather than the mere acquisition of professional knowledge and technical skill, as important as these may be. Mother McAuley, the foundress of the Sisters of Mercy, demanded that the Sisters engaged in hospital work should maintain the highest standards of professional excellence by being carefully prepared with the knowledge which modern science and hospital practice require. At the same time she admonished: "They shall never permit the maintenance of these standards to take precedence in any way over the final end of the work, that is the glory of God and the salvation of souls through the physical, mental and spiritual care of the sick."

Learning blood transfusion techniques

Senior class—Mercy School of Nursing

School of X-ray, Dr. J. C. Glenn, Director

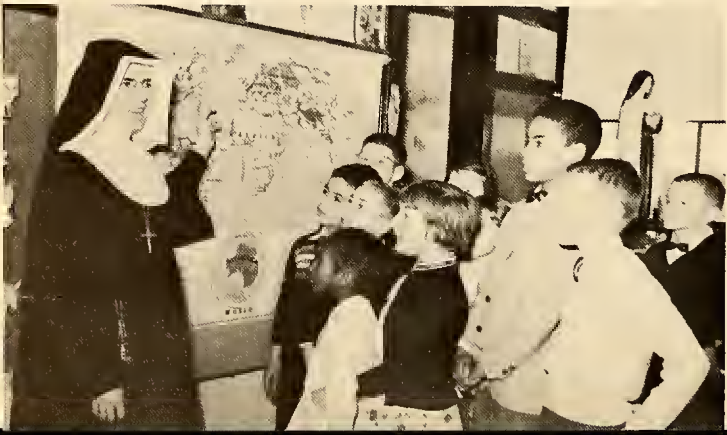


Ready to start out on catechetical summer schools

MISSION HELPERS OF THE SACRED HEART —Charlotte

The Mission Helpers of the Sacred Heart from Baltimore, Maryland, an American Congregation approved by the Holy See, is dedicated to the direct mission apostolate. The Sisters devote themselves exclusively to the teaching of Religion outside the parochial school buildings. Their activities include organizing, staffing and supervising schools of Religion for Catholic children of public grade and high school, teaching adults through parish census and follow-up work, conducting classes for inquirers and training the laity to teach Religion or to participate in other works of the Confraternity of Christian Doctrine.

To further the religious education of Catholic children who attend public schools in North Carolina, two catechetical centers in Henderson and Charlotte are staffed by the Mission Helpers of the Sacred Heart. From these two centers, 23 Schools of Religion, primarily in the rural areas, are conducted and supervised. The Sisters travel approximately 1600 miles each week to carry the truths of our Faith to those who, otherwise, might be deprived of receiving adequate instructions. In addition to the religious education of grade and high school children, the Sisters also conduct classes to train the laity to participate in the teaching program and in other phases of the Confraternity of Christian Doctrine.



Round the world with the missionari

ady to start the day's
ssons

Youth wants to know

Story hour

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SOME SAMPLES FROM TEACHERS WORKBOOKS IN VARIOUS SUBJECTS

(Elementary Grades, Diocese of Raleigh, 1958)

FIRST GRADE READING PROGRAM

Wks.	*Slow*		*Average*		*Rapid*	
1	Diagnosing Readiness.					
2						
3	Developing Readiness		*Here We Come*		We Work and Play, Second	
4	*Before We Read*		(Social Studies)		Basic Pre-Primer;	
5	(more or less time,				first one omitted.	
6	as judged necessary)		We Look and See		We Come and Go	
7	We Look and See, First					Here We Come
8	Basic Pre-Primer		We Work and Play			(co-lateral)
9	We Work and Play, Second				Fund With	This Is Our
10	Basic Pre-Primer		We Come and Go		Dick and	Home
11				This Is Our	Jane (Primer)	
12	We Come and Go, Third			Home		This Is Our
13	Basic Pre-Primer		Fund with			Family
14			Dick and	Here We Are		
15	Fund With Dick and		Jane	Again		
16	Jane, Basic Primer				Our New	
17		Here We			Friends	
18		Come (S.S.)				
19						
20		This Is Our				
21		Home	Our New			
22			Friends			
23		Here We Are				
24		Again				
25		This Is Our			We Three	These Are
26	Our New	Family		This Is		Our Friends,
27	Friends,			Our Family		(Social
28	Basic,					Studies, I)
29	First					
30	Reader					
31						
32			We Three			
33					Any other books for	
34	We Three			These Are	remaining month.	
35	(Phonics)			Our Friends		
36				(First Part)		

The monthly MINE magazine, with carefully graded vocabulary, is usually enjoyed by first graders; the LITTLE MESSENGER and second grade MINE, by second graders.

Please note that the slow group has been kept in the Cathedral Basic well into the primer period before being introduced into the social studies series. This is to prevent vocabulary confusion. After the Cathedral primer has been in the hands of slow pupils for two weeks, the F. & F. pre-primers may be read rapidly in the afternoon period, several weeks being interspersed without this supplementary reading, but not in large enough blocks to permit forgetting. THIS IS OUR FAMILY is introduced to the slow group one week before it is introduced to the middle group, so that the slow group is not always the last to use the book.

In order to prevent memorizing, the basic reader is not to be taken home until after it has been completed in school. After the children have reached the primer stage they may take home pre-primers from the classroom library. This outside reading should always be on an easier level than that being taught in school; e.g., pre-primers during the primer period; primers during the first-reader period, etc.

SECOND GRADE READING PROGRAM

Wks.	*Slow*		*Average*		*Rapid*	
1	Use the new *Alice and Jerry* books for review: Day In and Day Out, Primer, and Round About, First Reader.		Use the new *Alice and Jerry* Primer and First Reader for review of first grade vocabulary.		Use the new *Alice and Jerry* First Reader for review.	
2						
3						
4						
5				These Are Our Friends (Begin where they left off.)		
6					Friends and Neighbors, Basic, 2-1	These Are Our Neighbors, 2–1
7		These Are Our Friedns (Social Studies 1)				
8						
9						
10						
11			Friends and Neighbors, Basic, 2–1			
12						
13						
14	Friends and Neighbors, Basic, 2-1			These Are Our Neighbors, 2-1		
15						
16						
17						
18					More Friends and Neighbors, Basic, 2-2	This Is Our Parish, 2-2
19						
20						
21						
22		These Are Our Neighbors (Social Studies, 2-1)				
23						
24			More Friends and Neighbors, Basic, 2-2			
25						
26	More Friends and Neighbors, Basic, 2-2 (as far as they can go)					
27						
28				This Is Our Parish, 2-2 (Begin)		
29						
30						
31						
32					What Next? (Phonics)	
33						
34	What Next? (Phonics, Scott, Foresman)					
35			What Next? (Phonics)		Supplementary Reading	
36						

Teachers will realize that these time allotments are only suggestive and will vary with different groups of children. Some slow groups may get only part way through the basic first reader.

The Faith and Freedom readers are blocked out on the right side of each column to show how they fit into the reading picture. Since the social studies reading is kept on an easier level than the basic, it can be done more rapidly; but the "Application of Concepts Gained from Reading" in the F. & F. teacher's manuals should always be an important part of this social studies period. Nor is this to be considered time lost from reading; on the contrary, the habit of probing more thoughtfully for deeper meanings will be established.

The collateral arrangement of the chart is likewise only suggestive. An effort has been made to spread the social studies over the year, adapting it as far as possible to the basal reading and keeping it on an easier level than the basal reading. When the series are used collaterally, one may be taught in the morning and the other in the afternoon.

IV. HANDWRITING*

A. *Introduction.*

1. *Handwriting is a tool* which the child uses to express, record, and convey ideas.
2. *Handwriting has meaning* and interest for the child from the very beginning as he uses it in *functional activities.* This point of view calls for learning to write in connection with its use rather than as an isolated skill. But it does not imply that writing can be successfully taught without systematic practice. Frank N. Freeman says, "Practice is meaningful because the child sees the importance of handwriting as a medium of expression. Thus practice and use are not opposed, but are mutually interdependent."

B. *Objectives.*

1. To enable the child to use writing to meet his needs at each stage of his development.
2. To develop skill necessary for legible and fluent writing.
3. To develop the habit of maintaining correct posture and writing position.
4. To develop pride in good writing and the ability to identify specific writing needs for correction or improvement.
5. To develop at each grade level the standards of quality for that grade.

C. *Scope and Sequence.*

1. Manuscript writing in the first grade and the first half of the second grade.
2. Cursive writing after the beginning of the second semester of grade two with manuscript writing retained throughout the grades for special needs.
3. The development of increasing skill in cursive writing in grades three to eight.

D. *Time Allotment.*

Minimum: 75 minutes per week grades 1-4.

E. *General Teaching Procedures.*

1. Which words are most needed?
    a. Words containing all the letters of the alphabet are based on primary reading vocabulary:

        see
        ball
        Father
        quit
        to
        go
        is
        zoo
        the
        Mother
        box
        are
        can
        make
        baby
        play
        jump
        red
        run
        me
        and
        we

    b. These ten words make up one-fourth of a child's writing vocabulary:

        I
        of
        the
        to
        you
        for
        it
        that
        in
        and

    c. These three words make up one-tenth of a child's writing vocabulary:

        a
        the
        and

2. *Functional activities* (should be strongly tied up with definite instruction in mechanics).
    a. *Legible signature*—whenever a signature is necessary as for a trip; workbooks; posters; memorandums; spelling; letters; personal belongings.
    b. *Labels*—to keep materials in right places; identify objects; signs: instructions, directions, warnings.
    c. *Titles*—original stories; library books I have read; booklets; toys; our city; transportation.
    d. *Captions*—bulletin board displays; charts (It came from Mexico); original pictures; posters.
    e. *Posters*—announcements of events; book week; safety slogans; health; parents' night; Red Cross.
    f. *Memoranda*—things needed; directions; schedules.
    g. *Greetings*—birthdays; holidays; holydays; special occasions.
    h. *Notes and letters*—informal invitations; notes of thanks; friendly letters; asking or giving information.
    i. *Other kinds of composition*—records of work accomplished; school or class newspaper; records of interesting class events; factual material for science; social studies; original stories; simple book reports of one or two lines.

    This does not imply that handwriting should be taught only incidentally. As with other functional tool subjects, regular systematic practice is needed to supplement the incidental learnings as far up in the grades as needed, possibly through high school, in order to acquire a reasonable and effective mastery of the skill. If the child sees the need of practice, he is willing to make practice meaningful.

3. *Manuscript writing.*
    a. The teacher should:
        1) Acquire a good style of print writing on the board and on paper.
        2) Secure an interest and also create a desire in the children for print writing by labeling pictures, charts, objects, writing names to identify personal property, letters or invitations to be sent, etc. (See print to Script Teachers' Manual for list of content and activities developed from Units of Work.)
        3) Present certain *key words and sentences* written in correct form so that pupils will have a clear mental picture of the correct forms in their minds and reach the standard toward which they are working.
        4) Provide copies for the children for imitation, admiration, and practice. (Print to Script Recorder I-II.)
        5) Keep comparing the print writing with the standards to discover faulty forms and to correct them. (Print to Script Measuring Scales I-II.)
        6) Avoid accepting "child's own-way procedures" so as to prevent careless habits.

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* By Nelle M. Atsberger, Language Arts Consultant. Copyright, The Zaner-Bloser Company, Columbus, Ohio.

FIRST GRADE SCIENCE (No required text)

UNIT I: THE PLACE OF ANIMALS IN GOD'S PLAN OF CREATION (about six weeks)

Content	Suggested Learning Activities	Social Principles and Virtues to be Discussed	Useful Materials
A. Kinds of animals. 1. With hair. 2. With fur. 3. In shells. 4. Scaled. 5. Feathered.	Listening to teacher's explanation of various types of animals. Learning a song about animals. Looking at pictures of many kinds of animals. Matching mounted pictures of mother animals with pictures of baby animals. Discussing the protection which animals receive from the covering which God gave them.	God created the animals for the use of man, the highest of all His creatures. Some animals live on land and others in the water. They have coverings to protect them from cold and danger. God has given them power to build their homes and find food for themselves. (Dependence of all creatures upon God.) (Gratitude.)	Cavanaugh, Reverend Francis P. (Consulting Editor), *Look and Learn*, pp. 3-24 (Scott, Foresman). Blough, Glenn O., *Basic Science Education Series*, "Animals and Their Young" (Row, Peterson). *Illustrative Teaching Units for the Elementary Grades*, Chap. 6 (University of Minnesota).
B. Homes made by animals. 1. Dens. 2. Nests. 3. Burrows. 4. Holes in trees.	Making a scrapbook of animal pictures. Listening to records about animals. Composing riddles about animals and their homes. Discussing the ability of animals to make suitable homes for themselves.		Art materials. Animal stencils for tracing and cutting out. Records: "Ducks, Hens, and Cocks, Cat," "Animals" (Columbia Records). Frasier, George W. *We See*, pp. 32-45 (Singer).
C. Homes built by man for tame animals. 1. Barns. 2. Bird houses. 3. Dog houses. 4. Chicken houses.	Visiting a zoo and a farm. Listening to a story about animals. Discussing the birds of the locality. Making a bird cage. Describing the shelter, food, and care which should be given to various kinds of pets.	Many animals depend on man for food, shelter, and protection. When we are kind to animals and care for them, we express our gratitude to God, Who created them to help us. (Obligation of all men to use the resources of the earth according to God's plan.) (Gratitude; Charity.)	Drinking straws. Clay, paper, and sticks. Blough, *Basic Science Education Series*, "Birds in the Big Woods." Beauchamp, Wilbur L., *Science Stories*, pp. 53-80 (Scott, Foresman).
D. Their means of locomotion. 1. Walking. 2. Running. 3. Hopping. 4. Flying. 5. Swimming. 6. Crawling.	Discussing our duty of showing kindness to all animals. Listening to a story about animals. Planning a pet show at school. Making booklets of pictures of pets which were brought to school. Labeling the pictures.		*Misericordia Reader*, Book I, "St. Francis and The Wolf," p. 13 (Rand-McNally). Frasier, *Through The Year*, pp. 4-29; 76-95; 106-111. Blough, "The Pet Show,". ...., *Basic Education Series*, "Animals That Live Together."

Content	Suggested Learning Activities	Social Principles and Virtues to be Discussed	Useful Materials
E. Dependence of animals on God and man for: 1. Food. 2. Shelter. 3. Protection in winter.	Guessing the identity of animals from imitation animal calls. Watching animal films. Keeping an aquarium. Listing ways of helping animals in winter time.	Although animals have not the power to think and reason as we have, God has given them power to provide for and protect themselves. We must show kindness ness to the animals in apprcciation for God's generosity in giving them to us. (Dependence of all creatures upon God.) (Charity; Gratitude.)	A balanced acquarium. Films: (University of Georgia) *Care of Pets*, 11 min. $2.00. *Feeding Farm Animals*, 20 min. $1.00. *Three Little Bruins in the Woods*, 11 min., $1.50. *Realm of the Wild*, 30 min., $4.00. Blough, *Basic Science Education Series*,
F. Animals benefit man by giving him: 1. Food. 2. Clothing. 3. Help in his work. 4. Companionship.	Guessing identity of animals from pantomine; from brief description of animals. Making three large charts for animal pictures. (See Art.) Discussing our dependence on animals for many things, and the gratitude we owe God for creating them for us. Discussing the malice of wastefulness, and over-indulgence in regard to food.	Animals are a gift of God to man, the highest of His creatures. They help us with our work. God expects us to be grateful for His gifts.(Obligation of all men to use resources of earth according to God's plan.) (Gratitude; Temperance.)	"Useful Plants," "An Aquarium."

UNIT II: THE PLACE OF PLANTS IN GOD'S PLAN OF CREATION (about six weeks)

Content	Suggested Learning Activities	Social Principles and Virtues to be Discussed	Useful Materials
A. Plants benefit man by giving him: 1. Food. 2. Clothing. 3. Shelter. 4. Pleasure.	Listening to stories about plants. Looking at pictures of various types of plants. Discussing the plants that grow at home and in the schoolroom. Listing plants which give us food, clothing, shelter, and pleasure.	God made the plants for all of us. They help both man and animals by supplying them with food, shelter, and other things that they need. We must show God our gratitude by taking proper care of plants and by sharing them with our neighbor. (Obligation of all men to use the resources of the earth ac-	Cavanaugh, *op. cit.* pp. 53-70. Blough, *Basic Science Education Series*, "Useful Plants and Animals." Pictures of trees, flowers, and other plants. Brown, Kate L., *Misericorida Reader*, Book I, "The Little Plant," p. 111 (Rand-McNally). Beauchamp, *op. cit.*, pp. 89-122.
B. Plants benefit animals by giving them: 1. Food. 2. Shelter.	Watching the growth of a bean plant. Listening to a poem about a plant. Enumerating the types of plants that animals eat. Learning a song about plants. Appreciating the goodness of God in providing us with plants which give us food, shelter, and clothing.	cording to God's plan and to share them in justice.) (Gratitude; Charity; Justice.)	Glass jar with soil. Beans.

FIRST GRADE HEALTH (con't.)

III. *General teaching procedures.*

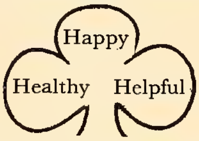
A combination of health, safety, physical education, and courtesy, this subject should be taught at least two or three times a week during the language period. Ther is no separate period required to be set aside, so there is no added time requirement to be considered in planning the daily program.

Care must be taken not to kill spontaneity of expression in discussion lessons by too much emphasis on mechanics. Make corrections after a child has finished speaking, or preferably make note of recurring errors which need correction in future language usage periods.

Cooperative planning, especially in this subject, will help to produce the wholesome attitudes between teacher and pupil, that are so necessary to mental health as well as to physical health.

Although there is no text for this subject, the alert teacher will find many opportunities for developing in the child an appreciation of his body as a gift from God, and for awakening in the young mind a sense of obligation to take care of one's body and the desire to use it for God.

Each child in the first grade may regard himself as a member of the Clover Club. All members of the Clover Club have 3 H's.



The program is divided into units which provide for Christian social living in these 3 H's.

A weekly Clover Club meeting may be held during the language period, when the children, under the direction of the teacher, decide upon their aims in the 3 H's for the coming week. A chart made by the children may be posted in the class room stating the weekly aims.

Correspondence with other first grades using the course of study may be encouraged. Thus the children share their posters, charts and projects with other first grades and at the same time learn what their other club members are doing.

It is also suggested that each child make an individual chart. This chart should be marked by every child each morning after self-inspection. A cross or a check beside each article indicates his progress.

MODEL CHART FOR INDIVIDUAL CHILD

Care of	
My teeth	
My hair	
My hands	
My shoes	
My clothes	

The familiar song, "Here We Go Round the Mulberry Bush" may be adopted for the club song, singing it with each new understanding, as a means of strengthening its practice.

In learning to brush the teeth the children sing:

"This is the way we brush our teeth,
" " "
" " "

This is the way we brush our teeth,
For we are Clover Clubbers."

In learning how to cross the street they sing:

"This is the way we cross the street," etc.

Helpful Hints

Check on the nutrition, sleep, rest, environment of children as much as possible.

Provide rest periods of at least five minutes after each recess or physical exercise.

Point out cleanliness, cheerfulness, helpfulness, and obedience in the pupils frequently. Help children to see the beauty and goodness in themselves.

Cautions

Do not go beyond prudence in checking on environment.

Do not expect an undernourished, unhappy child to make the same advances that a well, happy child will make.

Avoid over-exerting children, realizing that rest is essential in these times of stress and tension.

Do not have inspection by other children, resulting in criticism of health conditions and behavior of their companions.

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Individual differences must be taken into consideration as well as in other subjects. The happy, healthy, normal child will follow the general plan easily. The teacher should discover the child with deficiencies and form her goals and methods accordingly. A few of these differences and accompanying provisions are listed.

The timid child . . .	develop self-assurance.
The undernourished child . . .	provide milk and fruit; do not over-exert.
The unhappy child . . .	win confidence; give confidence, love.
The deformed child . . .	develop self-assurance; praise good qualities.
The nervous child . . .	show consideration; do not force; provide rest.
The poor child . . .	show consideration, love, understanding, respect for human dignity.
The hard-of-hearing child . . .	place in front seat or wherever he is most likely to follow directions; give individual help to be sure he understands directions; avoid making him feel conspicuous.
The child with vision defects . . .	place in best light but not in glare; provide large word cards; write on blackboard in large characters.

Courtesy Rules

1. Use of handkerchief
2. Saying:
   a. Pardon me.
   b. Excuse me.
   c. Please.
   d. Thank you.
   e. I beg your pardon.
   f. May I help you?
   g. Will you help me, please?
3. Stepping aside.
4. Standing when spoken to.
5. Offering your chair, book, etc.
6. Listening attentively.
7. Refraining from interrupting.
8. Acknowledging an introduction.

ARITHMETIC

The new trend in arithmetic stresses meaning as the primary objective of arithmetic teaching, which may or may not utilize social situations and which may use drill devices only after meaning is well understood.

Two extremes in the teaching of arithmetic are today being discarded, or combined and added to, by a more reasonable middle-of-the-road approach. The old drill method, which taught by means of memorization of tables, neglected meanings. The incidental method, which advocated no formal arithmetic teaching except as the need for it happened to arise in social situations and other activities, neglected system.

A few authors still staunchly uphold the incidental teaching of arithmetic through social situations exclusively. This stand is being more and more attacked. Children do not see, incidentally, the processes and relations of numbers; there are consequent gaps in the incidental experiences of pupils.

By far the prevailing trend today is in the direction of systematic teaching according to a pre-planned outline. This does not mean a return to the drill method. The modern method emphasizes the teaching of arithmetic for *arithmetical values*, the deliberate, logical presentation of subject matter. It could easily result in the opposite of an intergrated curriculum, with each subject isolated from the others; but it need not result in that.

What, then, is the place of arithmetic in Christian social living? (See *Guiding Growth in Christian Social Living*, pp. 92-93; 145-149.)

Social situations should be planned to bring out the virtues of generosity rather than acquisitiveness; honesty; justice; charity. Instead of stating a problem, "Johnny had two apples and got two more," state it, "Johnny had two apples and bought two for Jimmy." While arithmetic as a skill subject is to be taught primarily for its own sake, plan and use social situations in so far as they can be adapted to the arithmetic plan to reinforce the meaning of number. Skills are tools for something more important. In this case they are for better, not merely for more clever living.

In all the primary grades many concrete experiences with groups of objects should precede any attempt at drilling combinations. Building "group concepts" has been found to result in generalizations made by the children themselves, so that they teach themselves the simple addition and subtraction combinations below ten. There are three general steps:

1. Counting real objects and pictures of objects in groups.
2. Comparing groups.
3. Taking groups apart and reassembling.

In this way real meanings are built up before any attempt is made to repeat, "1 and 1 are 2," or "4 and 4 are 8."

As in reading, so in arithmetic, children differ and should be taught accordingly. Reading, even as a skill subject, takes precedence over arithmetic in first grade; but it is important that number concepts be built in first grade. Children should be grouped according to their growth in these concepts; if this simply cannot be done in some schools with double grades because of time pressure, the teacher still has the duty to provide somehow for individual differences, either in seatwork planned to fill their specific needs or in remedial re-teaching. Much practice in the three steps above can be provided. At no time is memorization of combinations to be demanded before concepts are understood.

If drill occurs before concepts are formed, concepts may never be formed. If concepts are formed before drill, drill will be easy.

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Again, following the teacher's manual is demanded for best results in number learnings.

Some Games and Devices for Teaching Arithmetic

1. *Enumerating and Counting*

For meaningful counting use the following:

windows boys children desks chalk blocks dolls
doors girls rows erasers crayons marbles pennies

Let's Go Counting

Teacher selects a bright child and a slow one. The class calls out some objects they wish to be counted by saying, "How many windows are in the room?" The two who are "it" reply, "We shall count and tell you very soon." They go around the room counting out loud. Then they say, "There are ...... windows in the room." They sit down and another pair is selected to go hunting. (This is a help to the slow child and at the same time gives him self-confidence. Later on he may be sent around by himself.)

Card Game

Each member in the group is given a card bearing a number. Number one card is placed in the card chart. At the teacher's signal the children bring their cards up in serial order and place them in the chart, calling out the number name at the same time. The slow child will also have an opportunity to bring his card up. If he does not recognize the cue for his number, the children will help him. When he brings his card up it is a splendid opportunity to have him write the number on the board with the numbers coming before and after it.

Playing Postman

Postman passes out number cards and each child has an opportunity to read what his number says.

Playing Ladder

Children are sent to ladders drawn on board and race to the top by writing the numbers serially.

Partnership

Each child makes individual number cards. Children choose partners and hear each other call out number names from cards.

2. *Addition and Subtraction Concepts*

Hunting Game

Call children in small numbers that need drill on certain concepts. Give them flash cards bearing their particular need. For example; 4 + 5. Children tip-toe around the room and ask whomever they wish, "Will you please help me find the answer to 4 + 5?" When the children find their answers they tip-toe to the board, write their answers on the board and repeat what has been written. (Splendid game for cooperation, checking, learning and enjoyment.)

Board Hop-Scotch

Each child draws his hop-scotch square at the board and makes his jumps with combinations.

EIGHTH GRADE

UNIT V: HOW THE CHURCH HAS ASSUMED A PLACE OF IMPORTANCE IN AMERICAN LIFE

Content

A. The Church makes great strides in less than 100 years.
  1. Growth of the Church in large cities and in some rural areas following War Between the States.
  2. Increasing immigration from Catholic countries which brought problems of building churches and ministering to spiritual needs.
     a. Coming of priests and religious from the Old World; their part in helping immigrants to preserve their Faith while becoming good Americans.
     b. Work of pioneer priests and bishops who formed parishes and dioceses in newly settled areas of the country.
  3. Importance of Third Plenary Council of Baltimore:
     a. Directed building of a school in every parish.
     b. Authorized foundation of Catholic Univeristy of America.
     c. Appointed a commission to prepare a Catechism of Christian Doctrine.
  4. Work of Church for Indians, aided by such congregations as Sisters of the Blessed Sacrament.
  5. Aid given to Negroes through work of the Josephite Fathers and other communities.
  6. Contribution of Catholic Church Extension Society to home missionss in our country.
  7. Growth of hospitals, orphanages, and other institutions of charity throughout the country.
  8. Difficulties met by Church as result of bigotry and opposition, especially in such organizations as Ku Klux Klan.

Social Principles and Virtues to be Discussed

Christ has taught through the Church during all ages. We have His promise that it will last forever.

(The dependence of man upon God)

(Faith)

Our pioneer priests and Sisters endured much hardship that the faith of European immigrants might not be lost.

(Unity of all men)

(Generosity)

Democracy is maintained when all people cooperate by doing their share of all the tasks necessary to keep the government running.

(The material and spiritual inter-dependents of all men)

(Faith; Cooperation)

(Justice)

God's Permissive Will is evident in the good that results from persecution.

(The dependence of man upon God)

(Faith)

9. Foundation of new religious communities to serve needs of growing Church in the U. S.; recognition of zeal which led many to give their lives to God.

B. The Church in the community The parish is the center of Christian life through which truths of Faith, laws of God, and means of grace are given to the community.
  1. Significance of parish worship as a public offering of homage owed to God by the community.
  2. Work of education carried on in the community through parochial schools and other institutions; contribution of these schools to citizenship through the teaching of religion as the basis for Christian living in a democratic society.
  3. Work of the Church, through diocese and parish, in teaching social justice and applying Christian principles to relations of men with one another.
     a. Desire of Church that its members cooperate for common good in such works as Community Chest, Red Cross, Boy and Girl Scouts.

Members of a parish are joined together in a special way. We should participate in parish worship that we may reap all the benefits that are offered there. We are the neighborhood Christ.
(Unity of all men)

We should participate in worthwhile civic organizations. They are means of serving our neighbors and our community in Christian social service.
(Social nature of man)
(Patriotism)

Suggested Learning Activities.

Planning a mission project where help will be given to a rural home mission.
Writing to Catholic Church Extension Society for pamphlets regarding their work.
Inviting one of Mother Cabrini's religious community to speak about the saint at a school assembly.
Investigating some religious communities established recently; writing for material from those engaged in social work.
Inviting a member of a religious community doing social work to talk to class.
Drawing a large map of the state showing locations of all religious foundations and dates of their entry into the diocese.
Making a comparison by means of a pictograph between number of Catholic schools in your state for white and colored in 1930 and the number for each in 1950.
Showing on an outline map of diocese the location of Catholic grammar schools, high schools, and colleges, noting how many people are still deprived of the benefits of Catholic education.
Listing some factors which might account for the scarcity of native-born priests and nuns in the South; discussing need for priestly and religious vocations.
Studying decrees of the Third Plenary Council of Baltimore on the obligation of Catholic parents to endeavor to secure a Catholic education for their children.
Comparing number and variety of religious orders working in your diocese today with the number and variety found there in the years 1940, 1930, 1920, 1910, 1900.
Discussing reason why the K.K.K. was formed, its defense purpose for a brief time; its degeneration into the obnoxious society it is today.
Showing how increase of Catholic population aroused old Protestant resentment which led to the Nativists and the Know-Nothing Party.
Inviting a priest who has come to work in the mission field of the Southeast to tell of his experiences.
Writing to the Catholic Laymen's Bulletin of Georgia, S. F. C. Bldg., Augusta, Ga., for information on the reason for the growth of, and motto of, the organization.
Giving an illustrated talk on the life of a pioneer priest or bishop.
Marking on an outline map Catholic home missions of your state, indicating who directs them.
Obtaining information on Orders of priests, Brothers, Sisters in your city, telling way they serve the needs of the Church.
Having a panel discussion on why every Catholic high school boy and girl should be an active member of the Catholic Youth Organization.
Debating: Financial support of the parish school should be required of all members of a parish, not merely of parents of children in school. (Use the parallel idea of tax money from all for the public schools.)

Useful Materials

GENERAL REFERENCES FOR TEACHERS USE:
Angier, Joseph, DOCTRINE OF THE MYSTICAL BODY (Beniger)
*Boardman, Anne, SUCH LOVE IS SELDOM (Harper, 1950)
Cicognani, Amleto G., SANCTITY IN AMERICA (St. Anthony)
Considine, John J., ACROSS A WORLD; CALL FOR FORTY THOUSAND (Longmans, Green)
________, WORLD CHRISTIANITY (Bruce, 1945)
Johnson, BETTER MEN FOR BETTER TIMES (C. U. Press)
Magner, J., FOR GOD AND DEMOCRACY (Macmillan)
*Maynard, T., STORY OF AMERICAN CATHOLICISM (Macmillan)
PAMPHLETS AND ENCYCLICALS: (Paulist Press)
Freemasonry; Rerum Novarum; Christian Constitution of States; Christian Democracy; Chief Duties of Christians as Citizens; Human Liberty; Civil Government; Quadragesimo Anno; On Christian Marriage; Atheistic Communism; Christian Education of Youth; Improper Motion Pictures; Caritate Christi Compulsi; On the Mystical Body of Christ; Women's Duties in Social and Political Life; Pope Pius XII and Democracy; Summi Pontificatus; Sertum Laetitiae.
PAPAL ENCYCLICALS:
(Simplified by Rev. Gerald C. Treacy, S.J., Paulist Press) Liberty—Man's Greatest Gift; Christian State or Pagan Chaos? Heaven's Beginning; Love Undying; Education: True or False; Labor's Charter of Liberty; Rebuilding Society a Social Order; God and Liberty against Satan and Slavery.
HISTORY BOOKS:
Celeste, Sister Mary, STORY OF OUR NATION
*Goebel, THE HISTORY OF THE U. S., ch. 35

EIGHTH GRADE HISTORY (Content adapted from GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING, III, pp. 201-214.)

UNIT I: HOW THE GROWTH OF THE NATION BROUGHT PROGRESS AND PROBLEMS (19th century) (about 5-7 weeks, following the unit on your state.)

Content

A. Young Americans are lured to the West; this gives new impetus to democratic ideals.
  1. Steady westward movement, taking over Indian lands by force or treaty.
    a. Indian wars.
    b. Buffalo Bill and resentment aroused by his killing of bison.
    c. Indian leaders: Sitting Bull, Crazy Horse, Little Rock, Black Kettle.
    d. Massacre at Little Big Horn River—Gen. George A. Custer and force of 264 men completely wiped out.
    e. Settling of Indians on reservations; failure of U. S. to recognize their dignity and rights.
    f. Dawes Act of 1887.
  2. Coming of cattlemen to the Great Plains, passed by in the earlier rush to California and the Rocky Mountain territory.
  3. Life and work of the cowboy on unfenced prairies; beginning of cattle and meat-packing industry of the Middle West.
  4. Coming of farmers, attracted by Homestead Act and railroad advertising; settlement on prairie lands the foundations of new states.
  5. Influence of railroads on settlement of last frontiers.
    a. Time, safety, convience.
    b. Closer contact with East.
    c. Eastern markets for farmer's crops.
    d. Impetus to cattle industry.
    e. Towns along the routes.
  6. Development of farming, aided by improvements of farm machinery.
    a. McCormick reaper.
    b. James Oliver's plow of chilled steel.
  7. Errors of deforestation and unscientific farming which led in later years to erosion, dust storms, and impovershied soil. Science, Unit II.)
  8. Contributions of Western settlers to democratic spirit: optimism, courage, feeling of equality, sympathy, and understanding.
  9. Need for honesty, friendliness, and observance of law in setting pattern of democratic government.

B. The Industrial Revolution helps and hinders Americans.
  1. Change from home industry and handcrafts to factory production.

Social Principles and Virtues to be Discussed

The trail to the West was often marred by the shedding of blood by both Indians and white men. The human dignity of man was often forgotten.
(Individual dignity of every human person)
(Justice; Charity)

Natural resources must be protected so that future generations may not be in want.
(Obligation of all men to use resources of the earth according to God's plan)
(Justice; Charity)

All men ar interdependent. This interdependence should make us realize our dependence on God.
(The material and spiritual interdependence of all men)
(Cooperation)

We are the stewards of the gifts God has placed in the earth. We must use wisely and well the natural resources.
(The obligation of all men to use the resources of the earth accord-
(Wisdom)

Suggested Learning Activities

Arranging a display of pictures and library books on Westward movement.
Tracing on an outline map of the U. S. the principal route to California and two important cattle trails.
Discussing why cattlemen claimed the Great Plains and why homesteaders were so important to the West.
Debating: Concentrationn of Indiana on reservations failed to recognize the dignity and rights of the red man.
Pretending to be a cowboy; learning cowboy songs; dramatizing a scene around a campfire; keeping a diary for a period.
Finding on a map great cattle-raising sections of our country; discussing many things for which they are dependent on other sections.
Constructing a model of a cattle ranch.
Tracing development of Chicago, Omaha, Kansas City, and their importance in the meat-packing industry.

Useful Materials

GENERAL REFERENCES FOR TEACHERS:
- AMERICANS ALL (Dept. of Supervisors and Directors of Instruction of the NEA, 1942)
- Arne, Sigrid, UNITED NATIONS PRIMER (Rinehart, 1948)
- Austin, L., AROUND THE WORLD IN SAN FRANCISCO (Stanford University, J. L. Delkin, Box 55)
- *Bacon, Francis L., SWEET LAND OF LIBERTY (Denoyer-Geppert. Booklet, 50¢)
- Baron, J., CANDLES IN THE NIGHT—JEWISH TALES BY GENTILE AUTHORS (Jewish Pub. Soc. of Am., Philadelphia, 1940)
- Beard, Annie E., OUR FOREIGN BORN CITIZENS, WHAT THEY HAVE DONE FOR AMERICA (Crowell)
- Beard, Charles, and Beard, Mary, THE RISE OF AMERICAN CIVILIZATION (Macmillan)
- Celeste, Sister Mary, THE ORIGIN AND GROWTH OF OUR REPUBLIC (Macmillan)
- Davis, A., and Dollard, J., CHILDREN OF BONDAGE (Am. Council on Education, Washington, D. C., 1940)
- ELEMENTARY SCHOOL JOURNAL 45:247-248 (1945—an intercultural bibliography for children)

Writing an article for an Eastern newspaper to entice new settlers to the Great Plains in the late 1800's; making signs advertising lands given in the Homestead Act.

Drawing a picture of sod houses used as shelter by pioneers; discussing why sod was used instead of wood.

Preparing a skit of "Rip Van Winkle," having him fall asleep at the beginning of the Machine Age to awaken in 1950.

Preparing a conversation between two farmers of 1870 discussing how they had cleared their lands.

Writing an account of an early railroad trip from Chicago to San Francisco to show the hardships of travel then as compared to modern comforts.

Discussing differences in ways of living of the cowboy on great unfenced prairies and of the farmer on his own individual farm.

Comparing ideas of government of the independent, self-assertive Westerner of pioneer days with those of the more conservative Easterner.

Listing qualities of the frontiersmen and showing how they contributed to the democratic spirit of America; telling about a fictional character illustrating these qualities.

Faust, A. B., GERMAN ELEMENT IN THE U. S. (Houghton, 1927)
Geiger, Maynard, EARLY FRANCISCANS IN FLORIDA St. Anthony)
*Gillard, Rev. John J., THE AMERICAN NEGRO (C.S.M.C.)
Hughes, THE POPE's NEW ORDER (Macmillian)
INTERCULTURAL EDUCATION NEWS (1679 Broadway, N. Y. 19—a monthly, describing how other schools and communities are meeting prejudice)
INTERRACIAL REVIEW (Catholic Interracial Council, 20 Vesey St., N. Y. 7)
*Joan, Sister M., and Nona, Sister M., GUIDING GROWTH IN CHRISTIAN SOCIAL LIVING, III (Catholic U. PRESS)
*Johnson, Msgr. George J., BETTER MEN FOR BETTER TIMES (Catholic U. Press, 1944)
Jones, J. M., AMERICANS ALL—IMMIGRANTS ALL (U. S. Office of Education, Washington, D. C., 1938)
Kirkconnell, W., THE EUROPEAN HERITAGE (Coward-McCann, 1930)
Koenig, PRINCIPLES FOR PEACE (Bruce)
Krug, CURRICULUM PLANNING (Harper, 1950)
LaFarge, John, S.J. THE RACE QUESTION AND THE NEGRO (Longmans, Green, 1943)
________, NO POSTPONEMENT (Longmans, 1950)
*Mahoney, Rev. C.J., (Ed.), CATHOLIC SOCIAL STUDIES SERIES (Sadlier, 1948)
*Maynard, Theodore, STORY OF AMERICAN CATHOLICISM (Macmillan)
Mitchell, L. S. et al., PEOPLE OF THE USA (Progressive Education Association, 1942)
National Catholic Rural Life Conference, MANIFESTO ON RURAL LIFE (Bruce, 1939)
Odum, H. W., RAINBOW 'ROUND MY SHOULDER (Bobbs)
Osborn, OUR PLUNDERED PLANET (Little, Brown, 1948)

TAKEN FROM LITERATURE SECTION

These are general trends, belied by individuals. At any rate, various types of literature, appealing to the children in a room, must be supplied. Teachers should also see that a child's interests are broadened rather than confined to a few, although she will wisely encourage reluctant readers by appealing to their single predominant interest. Perhaps all children at this age have more mature interests than we give them credit for; but they need these interests dressed in a vocabulary they can read.

The Slow Reader

What of the child who can't read seventh and eighth grade books? Is literary activity to be the monopoly of the gifted, while the slow pupil receives nothing but instruction in the skills? That would be an injustice. The retarded reader, too, needs the stimulation of being carried away by the magic of books. (Incidentally, the retarded reader is very often not retarded mentally.) He has a right to enjoy free reading periods, too. Otherwise he would feel nagged about learning to read and would never voluntarily turn to it for wholesome pleasure when he left school. What is the solution for him?—High interest and low vocabulary level. A list of such books is appended.

The ordinary range in reading ability in upper grades is at least six years. Some children in seventh grade are at third or fourth grade levels. Poor readers, while they might profit by having good literature, do not form the habit of free reading unless an opportunity is planned for them to do so. Their ability to comprehend need not be penalized by great difficulty in skills.

Books of High Interest and Low Vocabulary Level

AUTHOR	TITLE	PUBLISHER	GRADE VOC.	INT.
Bacon, P.	MYSTERY OF EAST HATCHET	VIking	4	6-7
Bailey, B. F.	CAVE, CASTLE, AND COTTAGE	Follett	3-4	6-7
Bennett, R.	SKOOKUM AND SANDY	Doubleday	3	4-6
Betts, E. (ed.)	AMERICAN ADVENTURE SERIES:	Wheeler	2-6	5-10
	Squanto and the Pilgrims		2	5-9
	Pilot Jack Knight		3	5-9
	Chief Black Hawk		3	5-9
	Cowboys and Cattle Trails		4	5-9
	Kit Carson		4	5-9
	Buffalo Bill		5	5-9
	Wild Bill Hickok		5	5-9
	Davy Crockett		5	5-9
	Daniel Boone		6	6-10

	Fur Trappers of the Old West		6	6-10
	The Rush for Gold		6	6-10
	John Paul Jones		6	6-10
Bontemps & Conroy	FAST SOONER HOUND	Houghton	3-4	6-7
Boswell, H.	FRENCH CANADA	Viking	4	6-7
Bragdon, L. J.	LAND OF WILLIAM TELL	Stokes	4	6-7
Brann, Esther	PATRICK WAS HIS NAME	Macmillan	3	5-8
Brink, C.	BABY ISLAND	Macmillan	4	6-7
..........,	MADEMOISELLE MISFORTUNE	Macmillan	6	8-9
Bronson, W. S.	CHILDREN OF THE SEA	Harcourt	6	8-9
Burnett, F.	SECRET GARDEN	Stokes	5-6	8-9
Capuana, L.	NIMBLE LEGS	Longmans	5-6	8-9
Carr, J.	CHILDREN OF THE COVERED WAGON	Crowell	4	6-8
Coatsworth, E.	FAIR AMERICAN	Macmillan	4	6-7
Coffman	FAMOUS AUTHORS FOR BOYS AND GIRLS	Barnes	4-5	8-9
Colum, P.	BOY WHO KNEW WHAT THE BIRDS SAID	Macmillan	4-5	6-7
Credle, E.	DOWN DOWN THE MOUNTAIN	Nelson	4	6-7
Dalgleish, A.	THE SMITHS AND RUSTY	Scribner	3-4	6-7
....	RELIEF'S ROCKER	Macmillan	4-5	6-7
De Angeli, M.	THEE, HANNAH!	Doubleday	4	6-7
....	HENNER'S LYDIA	Doubleday	4	6-7
D'Aulaire, I.	GEORGE WASHINGTON	Doubleday	3-4	6-7
Denison, M.	SUSSANAM OF THE MOUNTIES	Dodd	5-6	8-9
Deucher & Wheeler	GIOTTO TENDED THE SHEEP	Dutton	4	6-7
Duvoisin, R.	AND THERE WAS AMERICA	Knopf	3-4	6-7
Eldridge, E. J.	LING, GRANDSON OF YEN-FOH	Whitman	3	5-7
Enright, E.	KINTU	Farrar	4	6-7
....	THE SATURDAYS	Farrar	4	8-9
Estes, E.	THE MOFFATS	Harcourt	4	6-7
Floherty, J. J.	BOARD THE AIRLINER	Doubleday	5	6-8
....	GUARDSMEN OF THE COAST	Doubleday	6	8-9
....	ON THE AIR	Doubleday	7	8-9
Folfer & Nicol	RUSTY PETE OF THE LAZY A.B.	Macmillan	4	6-7
Fox, G. M.	MOUNTAIN GIRL	Little	7	8-9
French, H. W.	LANCE OF KANANA	Lothrop	5	8-9
Holling, H. C.	TREE IN THE TRAIL	Houghton	5-6	8-9
....	PADDLE TO THE SEA	Houghton	5	6-7
Kaler, J. O.	TOBY TYLER	Harper	6	8-9
Keliher, A. V.	AIR WORKERS	Harper	6	8-9
....	NEWS WORKERS	Harper	6	8-9
Lofting, H.	DOCTOR DOLITTLE	Stokes	5	8-9
Sperry, A.	CALL IT COURAGE	Macmillan	5	6-7
Stevenson, R.	TREASURE ISLAND	Scribner	7-8	8-9
Stratton & Moderow	WHEN WASHINGTON DANCED	Scott, Foresman	5	7-9
Tarkington, B.	PENROD	Doubleday	6-7	8-9
Simplified Classics:				
Scott, Foresman:	LORNA DOONE, LAST OF THE MOHICANS, TREASURE ISLAND, MOBY DICK, TOM SAWYER, SIX GREAT STORIES (including TREASURE ISLAND, LEGEND OF SLEEPY HOLLOW, RIP VAN WINKLE, AS YOU LIKE IT, GARETH AND LYNETTE, THE GOLDEN TOUGH), EIGHT TREASURED STORIES		5	7-10
Benjamin H. Sanborn:	STORY OF ROBINSON CRUSOE, STORY OF MOBY DICK, STORY OF TREASURE ISLAND, STORY OF LEMUEL GULLIVER IN LILLIPUT LAND—simplified by Frank Beals		6	7-8
American:	FIFTY FAMOUS STORIES RETOLD, THIRTY MORE FAMOUS STORIES RETOLD, ROBINSON CRUSOE RETOLD, GOLDEN FLEECE, STORIES OF THE KING, TREASURE ISLAND		3-6	4-8

Other publishers of simplified classics are D. Appleton-Century; Longmans, Green; College Entrance Book Co.

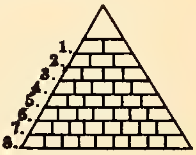
There is a difference between our individualized reading program and our individualized literature program, because in the reading the teacher does more selecting of materials in order to insure a graduated scale of difficulty and development of abilities, with an eye, it is true, to each child's interests; in the literature the child is absolutely free to make his own selections regardless of level of difficulty, the teacher guiding unobtrusively by watching interests and making available the needed materials on various grade levels.

Method of Individualizing Instruction in Literature

The Room: 40 pupils; movable desks; at least 80 reading and literature books besides the basic reader—no more than 2 or 3 copies alike, grade range from third or fourth to tenth; library books; dictionaries; encyclopedias; special bulletin board and table for pictures and materials and displays for literature; phonograph and recordings; materials for writing and art in connection with literature. No basic literature text is used.

N.C. Collection / UNC-CH Library

ARITHMETIC UNIT II (con't.)

Content	Suggested Procedures and Problems
	Compute the batting average of each member of the baseball team. Compute the averages of class scores in any subject or game. Use daily experiences throughout the year. Think the problems through before beginning to figure. Each pupil is required to bring in one problem which he has worked out in everyday life, involving dimensions and measurements; he draws an illustration of himself working out the problem. (This personal touch makes it meaningful.)
Solving practical problems.	The colorful sheets are hung on the bulletin board or placed along the chalk tray on the day they are to be discussed. Each pupil explains how he solved his problem.
Enlarging vocabulary of terms: approximate, arc, axis, base, bisect, blueprint, bisector, cone, congruent, consecutive, corresponding angle, cube, cylinder, diagonal, equivalent, equilateral, exponent, factor, hemisphere, hexagon, hypotenuse, indirect measurement, lateral, oblique, octagon, polygon, prism, proportion, pyramid, quadrilateral, ratio, rectilinear, scale drawing, similar, sphere, square root, square of a number, successive, symmetry, trapezoid, vextex.	Use problems from the textbook. Discuss one's obligation to practice honesty in the use of measurements as well as in buying and selling. Use supplementary materials for diagnostic testing, remedial materials, and enrichment materials found in "Useful Materials" column. Avoid introducing a term with a definition. Teacher at the blackboard and pupils at their desks construct figures, using the terms while they are drawing them: horizontal lines, vertical line, diameter, circumference, transversal, oblique line, compass, radius, perpendicular, acute angle, obtuse, angle, vertex, etc. Then pupils give definitions of each term which is placed in a list. Guard against verbalism; the pupils must *understand* the use of each term. Mimeographed sheets containing illustrations of about 20 geometric terms are distributed. The illustrations are numbered. On another sheet of paper the pupil writes the number of the illustration and the term that describes it. These mimeographed sheets may be used again. Have pupils make up original tests requiring an understanding of these terms. Each exchanges with another pupil, who marks the test he made up and explains errors. Each pupil draws diagrams illustrating as many terms as he can. Use the dictionary or arithmetic book as a check *after* the pupils have reasoned out the meaning of a term from a picture or situation. Make a matching test—situations in the left hand column (as, "Fill a terrarium with sand"); formulae in the right. Pupils make up other tests of their own, exchange them, check them, explain them.
Checking knowledge and skills.	The better pupils might make up word puzzles in the form of an equilateral triangle: (pi, tri, area, angle, radius, hexagon, diagonal, perimeter) 1. 3.1417 2. Prefix meaning "three" 3. Surface measured by length times width Etc. 

Do I aid pupils to work independently; have more student and less teacher activity?

UNIT III (about 4-6 weeks)

Content	Suggested Procedures and Problems
Extending and refining the uses of percentage; changing fractions to per cents and per cents to fractions.	Review decimal fractions to determine if pupils have adequate understanding of them and the operations involved in them. If pupils have mastered them, proceed to percentage. Make use of pages (mounted on stiff paper) from lower-grade textbooks which explain and introduce the concepts for the first time. Children need not know the grade level. They should keep a record card of sheets they do perfectly (similar to individualized reading)—red stamps indicating date of perfect mastery on the first try; black stamps indicating date of perfect mastery on the second try. Make a poster showing the process of unitary analysis by using fractions; make another poster showing the use of unitary analysis in per cents. A phase often neglected is per cents greater than 100. Mistakes are often made—as, an object 3 and 3/5 times greater than another is mistaken to be equal to 300 and 3/5% greater instead of 360%. Give practice in changing integers and mixed numbers to per cents. Demonstrate with squared paper or with circles which can be cut apart.
Using the three cases in percentage.	The three cases of percentage are: 10% of 500 = ? ?% of 350 = 60 15% of ? = 75

(See also Unit I)

Tables of interest rates from local bank.

Bank notes.

Checks.

Deposit slips.

Stubs.

*Strathmore sheets.

TEACHER'S REFERENCES:

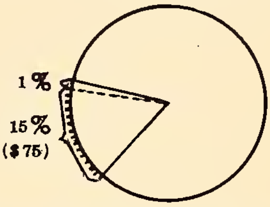
(See also Unit I)

Ostheimer and Delaney, CHRISTIAN PRINCIPLES AND NATIONAL PROBLEMS, 281-290

Cases I and II have been taught in previous grades but should be reviewed. In teaching Case III the method of analysis might be used:

If 15% of the selling price is $75,
1% of the selling price is 1/15 of $75, or $5;
100% of the selling price is 100 times $5, or $500.

Use many simple problems. Have each pupil make up several original problems illustrating each case. These may be written on cards and passed out to the rest of the class; each pupil reads the problem aloud, identifying the case of percentage, and goes to the blackboard to demonstrate the solution. The solution may also be shown by means of a circle graph:



Figuring commission, discount, profit, and loss.

Use original problems of practical situations, taken from their own experience if possible. Use problems in text and supplementary books to develop skill in calculating commission, discount, profit, and loss. Discuss the advantages or disadvantages of working for commissions instead of receiving a regular salary. Name some types of occupations that operate under the commission system. Which system gives a better living wage? Make circle graphs illustrating the per cent of a dollar earned as a commission in specific original problems; write out these problems for posters, to be illustrated

Shea et al., CHRISTIAN LIVING IN OUR ECONOMIC WORLD, 318-332

TEACHING MATHEMATICS THROUGH SCHOOL SAVINGS (Ed. Section of U. S. Savings Bonds Division, Treasury Dept., Washington, D. C Free Booklet)

PUPIL'S REFERENCES

TEXT, 39-99; 101-119; 161-170

Bartoo, Osborn, HOME AND JOB MATHEMATICS, 273-298

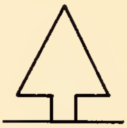
Gillet et al., NEW TREND ARITHMETIC, 41-54; 81-117

Knight et al., STUDY ARITHMETICS, 96-118; 155-177; 228

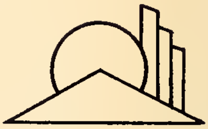
Lennes et al.,

ART UNIT 1

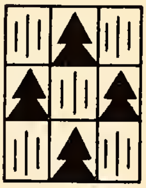
5. *Abstract designs* are totally unlike natural things but suggest them; a tree may be a triangle, a bunch of grapes may be a bunch of purple squares.



6. *Geometric designs* are similar to the above excepting that they do not even suggest natural things. As in abstract designs, circles, ovals, triangles, squares, and rectangles are used. It is a modernistic method of designing. Many examples of it are seen in oil cloth, linoleum, dress materials, drapery, etc.



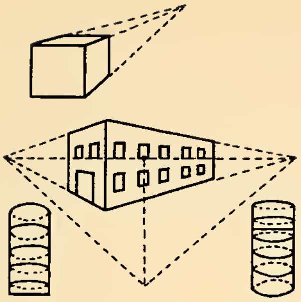
7. *All-over designs* are the repetition of a pair of design units over a given area. In all of these, many media are to be encouraged: colored chalk, crayon, tempera, Frescol. In all designs the pupil's knowledge of color combinations will be applied.



G. *Perspective.* A study of this should enable a pupil to draw scenes and objects as they appear to his eyes. Distance, depth, and thickness will be added to his drawings.

1. Objects to appear near should be large.
2. Objects to appear far away should be small.
3. Objects in the background should be colored lighter than those in the foreground.
4. The point of sight should be established before work is begun.
5. The vanishing point should be established at eye level.

The study of perspective revolves around the point of sight—that imaginary line which is directly opposite the level of the eye. All objects drawn in relation are either on the line, above the line, or below the line.



Parallel perspective is often referred to as the one-point perspective. This type usually governs square or rectangular objects that have a flat surface directly facing the observer. If thickness is to be shown, those lines expressing thickness seem to meet at the vanishing point if they are properly extended.

Angular perspective is used when objects are drawn at an angle. Two vanishing points are used. The vertical edge nearest the observer is given first attention. Lines are extended from this vertical line to each of the vanishing points.

Circular perspective is used in making curved objects. If, at eye level, the circle is parallel to the ground, it appears as a straight line; if above eye level, the lines should turn down at the sides; if below eye level, the lines turn up at the sides.

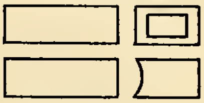
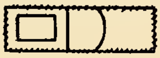
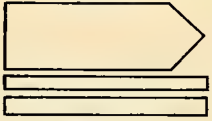
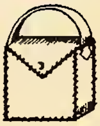
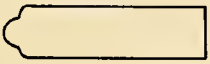
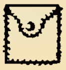
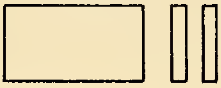
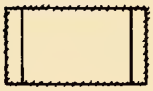
H. *Murals and friezes.* Understandings and attitudes in all subjects are often deepened through art work. Because of the group work involved, murals and friezes have social values in addition to factual knowledge which is more deeply impressed. These large wall drawings require careful preparation on the part of both students and teacher. Topics should be a natural outgrowth of class discussions and a part of the learning of the subject; they should not be chosen just "to make a good show." The purpose of murals and friezes is not to impress a visitor, but to make deep impressions on the pupils of some central idea —for instance, one of the social principles—which is worth remembering.

1. Pupils and teacher select the topic. (As, "Christian Social Principles our Heritage"; "The Origin of Authority"; "Interdependence of City and Country"; "Economic Progress in America"; "Development of Industry"; "Fatherhood of God"; Nursery Rhymes"—to be given to an orphanage or kindergarten.)
2. Outline subdivisions of the topic.
3. Discuss different methods of making the mural effectively convey the main idea and subdivisions. Volunteers, or pupils selected by the class, may make miniature sketches of possible arrangements.
4. Divide into groups on the basis of subdivisions of the main idea.
5. Each group plans its own section of the frieze; occasionally there is class discussion of all plans to talk over possible improvements in organization. Miniature drawings are made in detail.
6. Some pupils are delegated to draw the large pictures on the mural or frieze, others to help with the coloring. The entire class should have something to do to help; and the entire class is responsible for the planning and final decisions.
7. Tempera or crayon are practical media.
8. The mural or frieze should not be displayed beyond its period of usefulness.

VI. *Taking Part in Construction and Craft Work.* (See *Guiding Growth,* pp. 166, 167, 255.)

A. *Leathercraft.* Leather is practical as well as beautiful for craft work. In experimenting with it the pupil is making something that he will use and enjoy. Leather may be obtained from the local art dealer or from leathercraft companies, some of which are listed below. Large pieces are made into small coin purses, billfolds, belts, missal covers, and prayerbook covers. Smaller pieces are made into small coin purses, rosary cases, key rings and cases. Since leather is available in all colors the use of this product is extensive. The following procedures and sketches are simple ones for children. Many other things will be developed by the pupils' originality and creative ability.

1. Determine the size of the article to be made.
2. Construct a paper pattern. (Allow ¼″ for an article to be laced.)
3. Place paper pattern on leather and cut evenly.
4. If article is to be laced, use the pricking wheel to mark places for the holes.
5. Punch holes, using a leather punch. For small articles, holes are small and close together; for large articles, holes are larger and farther apart.
6. Lace pieces together, using single loop stitch.

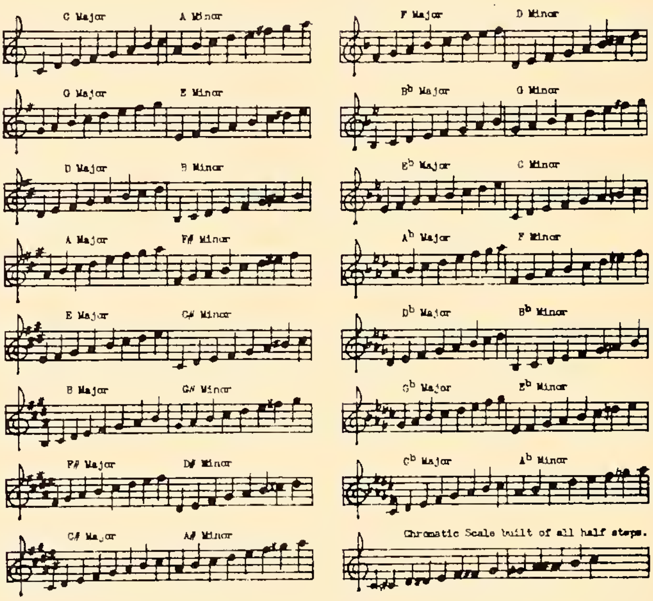
Pieces used	Finished Article	Pieces used	Finished Article
Billfold 		Large Purse 	
Coin Purse 		Missal Cover 	

Harmonic Minor Scales: Many of our songs begin and end on the sixth tone of the major key. Their sound is very weird and sad. These have been composed out of a different set of scales called minor. Every major scale has a relative minor, named thus because it is built on the sixth tone of the major and retains any sharps or flats therein. It sounds different to us because its whole and half steps are arranged in a different pattern. Note the example on the right.

a minor relative
to C major A B C D E F G# A
W H W W H W–H H

The harmonic minor scale is the most commonly used. It is built on the sixth tone of the major, retains its key signature, and may be recognized by its accidental which raises the seventh tone one half step.

Major Sharp and Flat Scales and Relative Minors


C Major
A Minor
F Major
D Minor
G Major
E Minor
B^b Major
G Minor
D Major
B Minor
E^b Major
C Minor
A Major
F# Minor
A^b Major
F Minor
E Major
C# Minor
D^b Major
B^b Minor
B Major
G# Minor
G^b Major
E^b Minor
F# Major
D# Minor
C^b Major
A^b Minor
C# Major
A# Minor
Chromatic Scale built of all half steps.

Key Signatures: In order to read the notes of our songs we must know their scale numbers. These may be determined by the group of sharps or flats that appear at the very beginning of the staff. This is known as the key signature and has been named thus because through it we can find the line or space on which number one of our scale lives. The name of that particular line or space is then the name of the key or scale in which the song is written. By following the rules below, any key may be determined.

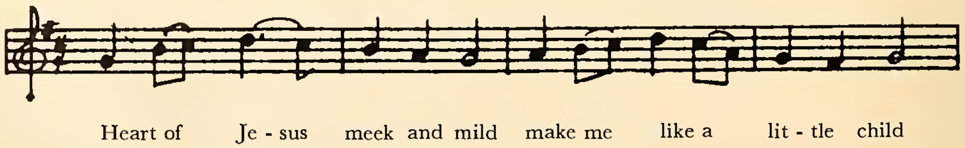
1. When the key signature consists of sharps, the sharp farthest to the right is number seven of the scale. Count up one to number one.
2. When the key signature conists of flats, the flat farthest to the right is number four of the scale. Count down four tones to number one.

Activities:

1. Explain the major scale pattern and build the sacles on a keyboard or staff.
2. Using the rules for key signatures, determine the names of the scales out of which various songs in the music text have been constructed.
3. Explain the relationship between the major and minor scale. State and illustrate the reason why they do not sound alike.

Section VI

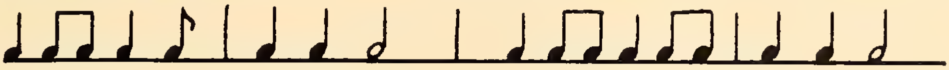
Application of Sight Reading Fundamentals: There are five important steps used in reading a song by note. They may be applied to one phrase at a time, or to the entire song, according to the ability of the class. Illustrated below is an example to which these steps have been applied.


Heart of Je - sus meek and mild make me like a lit - tle child

N.C. Collection / UNC-CH Library

Preparation: Read and discuss the title and work content of the song. Make a correlation with the content material being studied in one or more of the other subjects. Explain the key signature, mater sign, types of notes and rests, ties, slurs, and establish a key feeling according to the procedures suggested in the Aural Activities sections.

1. Count each phrase or the entire song using the down and up motion of the hand, and considering each note as an individual unit, thus:



V V V V V V V V V V V V V V V V
1 and and 1 . and 1 1 1 2 1 and and 1 and and 1 1 1 2

2. Continuing to count with the hand, read the letter names of the notes rhythmically. If a note receives more than one count, its name must be held for that number of counts. On completing the letter names, read the scale number of the notes, counting continuously.

G B C D—— C	B A G ——	A B C D C A	G F G ——
V V V V	V V V V	V V V V	V V V V
1 3 4 5—— 4	3 2 1 ——	2 3 4 5 4 2	1 7 1 ——

3. Still counting with the hand motion, say the words rhythmically.
4. Correct pitch having been given, sing the number names. Drill skips considering each as an interval.
5. Sing the words of the song, continuing to count with the hand motion.

Note: It is suggested that only unison singing be done while the sight reading fundamental review is being mastered, along with the review work in the other sections of Unit I.
When the singing of part songs is undertaken, divide the class into the number of sections required by the song, having each learn its part according to the five step procedure. Do not allow some members of the class to be responsible for singing the same part in every song. Alternate the parts among the sections with the exception of those written especially for boys whose voices have changed to the lower register.

SUGGESTED DAILY PROGRAM

Grades 7 and 8, Combined or Single

8:45 Opening Exercises
8:55 Religion
9:35 Arithmetic
10:15 Recess
10:30 Social Studies and Science Bloc
10:30 Music
11:45 Prayers and Noon Dismissal
12:30 Rest
12:35 Language Arts Bloc
2:10 Health and Phys. Ed.
2:25 Supervised Study, Literature, or Art
3:00 Prayers and Dismissal

MINIMUM SCHEDULE IN MINUTES PER WEEK

	Single	*Double*		*Single*	*Double*
Opening Exercises	50	50	Soc. Studies & Science	275	275
Religion	200	200	Physical Education	75	75
Reading and Literature	200	175	Music	75	75
English	175	200	Art	75	75
Spelling	100	100	Dismissals	50	50
Writing	75	75			
Arithmetic	225	225	Total	1575	1575

Supervised Study is part of the time allotment in each subject. Assignments should not be given every day in every subject; major assignments should be started under the teacher's supervision. At least 20 minutes should be spent in Supervised Study.

Examination of themes written by individual students and judging them on the basis of correct usage, content, originality, and simple elements of style

Check of students' growth in Christian attitudes as expressed in their written and oral opinions

Selections of simple short stories, poems, and plays
The *lectura* usually contained in approved texts
Graded Spanish readers
The Catechism in Spanish
Spanish Missal
Bible stories and legends in Spanish
Simple lives of the saints
Books and pamphlets describing the customs and traditions of Spain and Latin America

Ability to read notices with some degree of comprehension when traveling or visiting famous places

Greater awareness of the culture of Spanish and Latin American people

Recognition of the important influence of the Catholic Church in the affairs of Latin American countries and on the lives of the people

Keener understanding of the Latin American as an individual and a fuller understanding of his way of life

THE CHRISTIAN FOUNDATION PROGRAM

(Course of Studies, Secondary Schools, Diocese of Raleigh, 1958)

Grades 9 to 12

GENERAL OBJECTIVE OF THE ENTIRE PROGRAM:

To guide every student to full understanding of his part in God's Redemptive Plan for all men, by helping him to know his God-given potentialities and to accept his responsibility to develop them fully and to spread the Kingdom of God on earth

	FIRST YEAR	*SECOND YEAR*	*THIRD YEAR*	*FOURTH YEAR*
UNIFYING THEME	*Orientation*: Attempt in every field to establish basic understandings of relationships to God, Church, Family, Neighbor, Nature, and Self Emphasis on the Mystical Body in local relationships	*Judgment*: Attempt to help students choose among conflicting values and from a true Christian philosophy: to live with and in Christ, observing God's law as a return of love Emphasis on the Mystical Body in national relationships	*Responsibility*: Attempt to bring about acceptance by each student of personal responsibility for the Christianization of society Emphasis on the Mystical Body in world relationships	*Initiative*: Attempt to strengthen and consolidate outcomes of previous years and to clarify obligations for Christian initiative in home, college, and community Emphasis on the Mystical Body in facing the future as a Christian leader

POINTS OF EMPHASIS IN SUBJECT FIELDS

RELIGION	Builds on program of elementary school by widening understanding of God's plan to redeem men through Christ and sanstify them through the Holy Spirit; by strengthening Christian attitudes; and by perfecting habits of Christian living: (FOUR YEARS REQUIRED OF ALL STUDENTS)			
	Leads to realization of our complete dependence on God, our Creator and Father Who sent His Son to redeem us and the Holy Spirit. to sanctify us. We are members of the Church, the Mystical Body of Christ through Baptism and must use all the graces of Redemption	Study of the Liturgy builds a Christian sense of values and lays a foundation for a philosophy of living. The Commandments are God's rule of life to be followed as a love offering to a loving Father	The life of Christ alerts the student to his responsibility to bring the Good News of redemption to others. Integrated with Church History, the lives of the saints show the progress of that Good News in the world	Study of vocations and Catholic Action prepares students for final choices of life work and inspires Christian leadership and an uncompromising living of Christlike ideals

SOCIAL STUDIES	Moves in close coordination with the Religion Program to give basic knowledge of social institutions in their historical development and of current problems demanding Christian solutions (FOUR YEARS RECOMMENDED FOR ALL STUDENTS)			
	Develops student's knowledge of himself as God endowed him, and of his place in basic social groups of family, parish, and local community Lays foundation for vocational choice	Leads student to see his responsibility as a citizen in light of his national heritage and of modern social conditions Leads him further on the path of vocational choice	Leads student to see his responsibility as a citizen in light of his world heritage and of modern social conditions Leads him further on the path of vocational choice	Leads student to accept his responsibility to perpetuate or restore a Christian social order in light of sociological, economic, and political problems Helps him to decide his vocation
ENGLISH	Starting with present status of appreciation and skill works in close harmony with Religion and Social Studies to build properly critical appreciations in literature, and the highest skill possible in reading, writing, speaking, and listening for the purpose of charitable communication (FOUR YEARS REQUIRED OF ALL STUDENTS)			
Literature	Leads student to read widely and pleasantly all types of literature with a view to finding his place in God's world	Leads student to higher levels of appreciation; helps him to interpret life and to choose Christian values	Leads student to understanding and appreciation of world literature, and of his American and Catholic literary heritage	Leads student to higher levels of critical appreciation; helps him to evaluate life as it is lived in social groups and to criticize it on a moral basis
Language Skills	By sequential development throughout the four years and by a functional approach leads student to ever-increasing mastery of language skills for the purpose of charitable communication			
Specialized Courses	Four years of Speech, two years of Journalism and Creative Writing, and one year of Developmental Reading may meet individual needs in the basic use of the native tongue			
THE ARTS	Build a realization of Christian principles of truth and goodness as determined by the four causes in right making; namely, efficient, final, formal, and material (TWO YEARS RECOMMENDED FOR ALL STUDENTS)			
Art	Introduces student to the world of art, and to the intrinsic beauty of honestly and integrity; gives familiarity with materials, and principles of design	Gives further understanding of the four causes and of the need of looking to the good of the thing being made	Gives more specialized work in design and builds skills in various phases of art	Leads to perfecting understandings and skills
Music	Introduces student to music as a means for fuller participation in Christian worship; builds on appreciations already acquired to give higher levels of taste	Gives further understanding of musical foundations, and widens scope of listening and participating activity	Uses wider and more difficult selections in instrumental and vocal music	Leads to perfecting understandings and skills

SCIENCE	Through study of Biology, Chemistry, and Physics provides opportunity for understanding and skill in scientific method and aims to clarify relationship to God through knowledge of His Universe (TWO YEARS RECOMMENDED FOR ALL STUDENTS)			
		Biology leads to understanding of life in relation to the Creator, and to awarness of Providence operating in creatures	*Chemistry and Physics*: acquaint students with responsibility to share the resources of the earth according to God's plan and use discoveries and inventions in a Christian manner as leaders in an Atomic Age	
MATHEMATICS	Leads to the acquisition of the habit of logical thinking and to the ability to reason with abstract quantities. Mathematical truths are helpful in solving life's practical problems; they permit a scientific understanding of the world, and serve to develop appreciation of its order and beauty (TWO YEARS RECOMMENDED FOR ALL STUDENTS)			
	Builds on eighth grade skills; according to student's needs, it introduces the abstract and clarifies its values, and gives mathematical foundation to aid in high school and through life	Develops habits of logical thinking and aids in forming right judgments	Strengthens concepts and abilities learned in previous courses Acquaints students with use of trigonometric functions and leads further into the realm of the abstract	
FOREIGN LANGUAGES	Develop a realizaton that the transfer of thought depends primarily on linguistic ability to be appreciated as a gift of God and to be used in His service. Latin and modern languages are treated with emphasis on the direct approach. They lead to an appreciation of other peoples and their cultures and provide opportunities for apostolic contacts. A balanced selection of Christian, classical, and modern readings is indicated (TWO YEARS RECOMMENDED FOR ALL STUDENTS)			
	Lays foundation for speaking, reading, writing, and thinking in the language. Emphasizes the Christian use of Latin	Widens scope of reading and syntax	Further widens scope and uses greater variety in literature	Acts on assumption that students now speak, read, write, and think in the language with fluency
HOME AND FAMILY LIVING	Christian understandings, attitudes, and habits inculcated throughout the program in regard to family relations, and specialized courses in foods, clothing, home decoration and repair, child care, and family relationships prepare students to take their places as homemakers and thus develop the nucleus for positive Christian community living			
	Depends primarily on correlation in other courses for building family life, especially Social Studies, English, Art, and Music	Depends primariy on corerlation in other courses, particularly on Biology	Draws upon correlation, and offers special skill courses	Draws upon correlation in Religion, Social Sciences, Science, and Mathematics and continues special skill courses
COMMERCIAL or SHOP	Builds concept of vocation in a way that would be applicable to any other subject leading to job placement			
	Explores or offers opportunity for personal skill useful in home, school, or community		Offers special skill courses: prepares students to be competent workers, eager to seize opportunities for Catholic Action and to make it less difficult for their fellow workers to live according to Christian principles	
HEALTH EDUCATION	Acquaints students with the truth, beauty, and goodness of the human body as the highest of God's physical creatures, so that they will never regard the body with shame, and so that they will always use it properly in the service of God. Develops understandings, attitudes, and habits to enable students to use their physical powers for God's glory (TWO YEARS REQUIRED OF ALL STUDENTS)			

N. B. STUDENTS SHOULD BE GUIDED INTO ELECTIVE COURSES IN MATHEMATICS, SCIENCE, ENGLISH, FOREIGN LANGUAGE, THE ARTS, AND VOCATIONAL SUBJECTS ON BASIS OF APTITUDE AND ABILITY

SOME SELECTIONS FROM HIGH SCHOOL CURRICULUM

(Diocese of Raleigh, 1958)

SOCIAL PROBLEMS

UNIT X: INTERNATIOAL SOCIETY AND PEACE (Time: about 5 weeks)

In this unit international aspects of social, economic, and political problems and their solution are viewed and judged by Christian standards.

Content

A. Christian Principles
- 1. Unity of the human race
- 2. Sharing the goods of the earth on a national and international scale
  - a. Trade agreements
  - b. Aid to foreign countries
  - c. Democratic principles
- 3. Papal peace programs
  - a. Pope Benedict XV
  - b. Pope Pius XI
  - c. Pope Pius XII
- 4. World consciousness vs. isolationism
  - a. George Washington's policy
  - b. Monroe Doctrine
  - c. World Wars I and II necessitated United States leadership in world's affairs
- 5. Value of conference and arbitration
- 6. Conditions of a just war
  - a. Declaration by lawful authority
  - b. Failure of peaceful means of settlement
  - c. A just cause
  - d. Good aims outweigh the evils it causes
  - e. No unnecessary destruction or immoral methods of combat

B. Cooperation between nations
- 1. Early efforts toward international peace and cooperation
  - a. International Red Cross (1864)
  - b. Hague Peace Conference (1898, 1909)
    - (1) Creation of International Court of Arbitration, Hague Tribunal
    - (2) Codification of International rules of warfare
  - c. League of Nations (1919)
    - (1) Value in social and economic fields
    - (2) Unsuccessful
      - (a) Interest of countries uppermost and welfare of united nations secondary
      - (b) United States did not participate because it feared an alliance with Europe
      - (c) Failure to intervene when Italy invaded Ethiopia and Japan invaded Manchuria

Teaching and Learning Activities

Sending for the declaration of human rights as set up by the NCWC, and have a class discussion on the subject showing there is: (1) no superior race; (2) resources of the earth are created by God to be shared by all men; (3) role of the Catholic Church in aiding less fortunate nations.

Examine and explain the main points in the Papal Peace Program for World Peace. Show how they parallel existing programs set up by nations. Prove that belief and reverence for His law will succeed where force fails.

Have members of the class volunteer to report on views held by George Washington, James Monroe, and Theodore Roosevelt on isolationism.

Discuss the dangers of excessive nationism.

Secure information on the World Affairs Council and its operation.

Compare the conditions necessary for a just war with those essential to a just strike.

Explain what is meant by the "shrinking world".

Determine in what way the United Nations is more effective than the League of Nations.

Debate the advantages of Lend-Lease.

Discuss the idea that an international society should have police powers to enforce its rulings of law and fairness

Cite examples which show the inherent weakness of the League of Nations.

Give your opinion on the effect of "Good Will Tours", movies, propaganda (Radio Free Europe, Voice of America). Show that personalities are not always representative of our national ideals.

SOCIAL PROBLEMS—UNIT X

The United States as leader in the family of nations should be the most potent force in promoting harmony and prosperity. Papal Peace plans are weighed and evaluated.

Instructional Material

Papal Encyclicals and addresses
Chingo, M., *The Pope Speaks*
Koenig, *Principles For Peace*
Huber, *Our Bishops Speak*
Hoffman, *Peace Can Be Won*
Latourette, *American Record in the Far East*
MacLauren, *United Nations and Power Politics*
Mowrer and Cummings, *United States and World*

Outcomes in Terms of Knowledge, Attitudes, and Habits

Realization that world organization is necessary to preserve the blessings of liberty
Conviction that war can be prevented when mutual respect and charity dominate international relations
Christian social living demands communication of non-material goods to each other through social, cultural, and religious activities

Relations
Gonella, *A World To Reconstruct*
Bingham, *Shirt-Sleeve Diplomacy,* (Analysis of the Point Four Program
Sumners, *Economic Acid to Europe: The Marshall Plan*
Thomasine, Sister M., O.P., *The International Trade Organization* (CAIP)
Taeusch, "Foreign Aid Policies and Achievements," *Social Order,* February 1954
Brown, *American Foreign Assistance,* The Brookings Institution, 1953
Driscoll, *Rights and Duties—Their Foundation,* Paulist Press
Eppstein, *Defend These Human Rights,* America Press
Baldwin, *Human Rights—World Declaration and American Practice,* Public Affairs Committee

Evaluation

Observation of student leadership and participation in the Bishop Relief Fund Drive, Pope's Warehouse, Diocesan Development Fund Drives
Attitude test on interest in group action: willingness to share material and spiritual goods
Recognition test of the early efforts on the part of nations to maintain peace

Films: (Coronet)
Peace Builders
Which Way for Human Rights
The Rise of America as World Power
World Trade for Better Living

HISTORY

Content

2. During the closing months of the war she supposedly liberated but really conquered Romania, Bulgaria, Hungary, Albania, and western Poland, and forced Communist governments upon them so that they became satellites.
3. She likewise made a satellite out of East Germany, which legally was only her zone of occupation; but when she tried to do the same thing with her zone of Austria, she failed because of the unity and determination of the Austrian people.
4. The democratic government of Czechoslovakia was overthrown by a combination of native Communists and Russian military might.
5. During the war the native Communist party of Yugoslavia, led by Tito, gained control of the country, and when Stalin tried to dictate to Tito, Yugoslavia broke with Russia and became a non-Soviet Communist country.
6. Russia tried to overwhelm Turkey and Greece, but with American help they suppressed the Communist rebels and drove back the invading forces from the other Balkan countries.
7. In Italy and France the Communists tried to seize control, but because the Russian armies were not present to provide the necessary force, they failed.

B. The United States took the lead in meeting Russia's aggression by measures designed to strengthen and unify the free nations.

1. Under the Truman Doctrine, which provides that international aggression is to be resisted wherever it appears, the United States gave military assistance to Greece and Turkey.
2. Realizing that economic distress is the seedbed of Communism, the United States put into operation the Marshall Plan, which has extended economic help to the free nations of Europe and has restored their prosperity.
3. The North Atlantic Treaty Organization (NATO) was formed as a military alliance to meet the threat of Russia and her satellites.

C. In Asia the Soviet aim was to fulfill the old Czarist program of imperialist expansion.

1. During the Japanese invasion of China, the Chinese Communists cooperated with Chiang Kai-Shek in fighting the Japanese, but as soon as the Japanese surrendered they turned on him and with the help of Russia conquered all of China except Formosa.
2. When Russia's satellite of North Korea tried to conquer South Korea, the United Nations took military action to stop the aggressors.
3. With the help of the Chinese the Viet-Nam Communists conquered the northern half of their country.

WORLD HISTORY

Teaching and Learning Activities

How has the cold war affected the small countries of Europe since 1945?

Debate: "Good will tours to Russia are effective weapons of democracy."

Obtain folders of Russian satellite countries.

Instructional Materials

Collateral Reading
Arne, S. *United Nation's Primer.*
Ciletti, L. J. *Youth on Trial.*
Coniff, J. C. S. *Pope Pius XII.*
Crokett, L. H. *Teru, a Tale of Yokahama.*

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Have a student simulate a tour of a European country: if possible, one under communist rule.

Explain the Truman Doctrine. Show how it has applied at specific times and places.

Conduct a forum to consider the usefulness of such organizations as SEATO, METO, NATO, ANZUS.

Trace the history of Indo-China from its earliest colonization by the French to today.

Draw a map of China showing the present territory held by the Nationalists, by communists. Explain orally how this overbalanced situation came out.

Give a detailed account to the class on the Korean "police action."

Discuss the spacious reasons proposed by Russia for making East Germany more than a zone of occupation.

Make a series of cartoons illustrating Korean "police action."

Report on Dooley's "Deliver Us from Evil" showing in graphic detail the hardships of northern Viet-Namese during the evacuation.

Fabian, Bela, *Cardinal Mindszenty.*

Foley, A. S. *God's Men of Color.*

Our Bishops Speak.

The Pope Speaks.

Sign Magazine.

U. S. News and World.

Audio-Visual Aids

Communism, 10 min., Coronet Films

Report on the Atom, 19 min., March of Times

United Nations in World Disputes 21 min., United States Army

Your United Nations and Building the Peace Series, Filmstrip House

SCIENCE

UNIT XII: IMPACT OF NUCLEAR ENERGY

Content	Teaching and Learning Activities
B. Artificial radioactivity 1. Nuclear fission 2. Chain reaction	List the contributions of Cockroft and Walton, Fermi, Strassman, Hahn, and Lisa Meitner, Van de Graff and Laurence to the development of nuclear energy.
3. Nuclear reactor or pile a. Cyclotron b. Synchrocyclotron c. Synchroton (1) cosmotron (2) betatron	Display pictures of atom smashing machines.
4. Transuranium elements—Neptunium, Np, Plutonium, Pu, Americium, Am, Curium, Cu, Einsteinium, E., Fermium, Fm., Mendelevium, Mv.	Keep a scrapbook account of announcements of new transuranium elements as they appear in the news.
IV. Nuclear Energy A. Nuclear and chemical energy	Compare nuclear and chemical energy.
B. Production of fissionable material from U 235	Write to the United States Atomic Energy Commission for information regarding atomic energy.
C. Controlled and uncontrolled chain reactions.	Give a ping pong ball—mousetrap demonstration of chain reaction.
D. Solar Energy	Explain the operation of a solar battery.
E. Economic aspects of nuclear energy 1. Medicine 2. Agriculture	Collect information from current literature to show how radioisotopes may be used to fight disease and advance agriculture.

References and
Instructional Materials

Selected Readings on Atomic Energy. Superintendent of Documents, Washington, D. C.

Film: *Atomic Alchemist*. United States Atomic Energy Commission

Gaynor, Frank. *Pocket Encyclopedia of Atomic Energy*. New York Philosophical Library, 1950.

Gamow, George. *Mr. Tompkins Explores the Atom*. Macmillan.

Film: *Atomic Research*. Atomic Energy Commission.

Woodbury, David O. *Atoms for Peace*. Dodd Mead Company, 1955.

CHEMISTRY—UNIT XII

Outcomes in Terms of
Knowledge, Attitudes, and Habits

Appreciation of the close relationship between chemistry, biology, and physics.

Knowledge of the terms needed to understand and interpret mass media communication.

Inspiration to a few to become research scientists in the service of their country.

Content

(Time: about 3 weeks)

RELIGION—GRADE 10

UNIT VIII: CHRIST'S MYSTICAL BODY—THE CHURCH—UNITES ALL MEN

Content

VIII. *Love, the bond of union in the Mystical Body*
- A. Wills the good of the Beloved
- B. Desires union
- C. Frees man from the slavery of passion
- D. Gives liberty to do good
- E. Effected by the Two Great Commandments
  - 1. Love of God—
    Commandments One to Three
    - a. Worship
      - (1) God's demand
      - (2) man's response realized in the liturgy
    - b. Reverence
      - (1) Shown by using God's name reverently
      - (2) Shown by external signs
    - c. Religion
      - (1) God given the worship due to Him
      - (2) Classified under the virtue of justice
  - 2. Love of neighbor—
    Commandments Four to Ten
    - a. Respect
      - (1) Body
      - (2) Material goods
      - (3) Reputation
    - b. Benevolence—desire
    - c. Beneficence—action

Teaching and Learning Activities

Report from *Heaven's Beginning* on the union of members of the Church with Christ, the Head.

Find references to the Mystical Body in the New Testament.

Apply the words of Our Lord in Matt. 22:40 to our lives today.

Read the Old Testament account of the giving of the Commandments to Moses. (Exodus 20: 1-24)

Discuss: (1) Love of Christ and union with Him frees man from his passions. (2) Freedom from sin is real liberty. (3) A man who is a slave to sin is in real bondage.

Read from the *Imitation of Christ* the sections dealing with freedom from our passions.

Panel Discussion on: "Love is the great need of the world today in home life, school, and parish." Source: Grailville Pamphlet.

List ways in which we may help our neighbors materially.

Review the concept of law as a safeguard to happiness.

Instructional Materials

***New Testament*: Matt. 11: 28-30; 22: 35-40; John 13-17.

Old Testament: Exodus 20: 1-24.

Elwell, Book 11, pp. 503-523.

Ferrell, *Loyalty*, pp. v-vi; 3-20; 47-48; 75-76; 149-150; 198-206; 209-210; 269-270; 317-318.

Grailville, *Love the Chief Instrument*.

*Hofinger, *The Art of Teaching Christian Doctrine*.

Imitation of Christ, Book III, ch. 4 and 5.

*Treacy, *Heaven's Beginning*.

Realization that all the Commandments are contained in the two positive precepts: the love of God and the love of neighbor.

Knowledge that the Commandments give one "the freedom of the children of God".

Active participation in the Mystical Body.

Evaluation

Self-examination check lists on living the doctrine of the Mystical Body.

Scriptural quotations.

Oral and written tests.

ALGEBRA I

UNIT IX: AN INTRODUCTION TO THE QUADRATIC EQUATION

Content

A. Method of solving by:
- 1. Factoring
- 2. Completing square
- 3. Formula
- 4. Graphing

Teaching and Learning Activities

State the most general form of the quadratic equation.

Review the meaning of a root of an equation.

Discuss the conclusions which follow logically from the statement

$$A \times B = 0$$

Recall the form of the trinomial square before developing method (2), completing the square.

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Assign the derivation of the quadratic formula as an "exercise for the experts."

Graph equations as a class project and discuss the value of the graph.

Have students decide whether the roots of the quadratic equation are sensible answers to the given problem.

B. Applications

C. Review key words: pronunciation, spelling, use

Instructional Material

Make a poster showing graph of
$y = ax^2 + bx + c$.

Signal Corps Posters—showing applications of mathematics in radio and communications. National Council of Teachers of Mathematics.

Hazard, William J., "Methods for Solving Quadratic Equations", *The Mathematics Teacher,* Vol. XLIV (March, 1951), p. 193.

Jones, Phillip S., "More About Quadratics," *The Mathematics Teacher,* Vol. XLVI (January, 1953), pp. 34-35.

Outcomes in Terms of Knowledge, Attitudes, and Habits

An understanding of what is meant by the expression "solve the quadratic equation."

General knowledge of the methods of solving quadratic equations which will serve as a background for further study of this topic.

Keenness in following logical steps in an argument.
Interest in applications of mathematics in the field of science.

Ability to interpret the graphs of quadratic equations.

Evaluative Material

Have students bring in articles and underline sentences which indicate the reasoning.

Reports of current developments which involve the use of equations or graphs.

SPANISH I

Content	Teaching and Learning Activities
COMPOSITION	Have the students frequently write original dialogues, or short compositions on topics of real life interest (approximately 50 to 75 words). Assign factual material or simple poems to be read and paraphrased. Have the students write translations of English sentences into Spanish. Occasionally require written translation of factual material given in Spanish. Encourage letter-writing to pen-pals in Spain and other Spanish-speaking countries.
READING	Early reading in Spanish will contain large percentage of cognates. As student progresses, reading material should contain concrete rather than abstract words, meaningful situations dealing with familiar areas of living such as home, school, church; work, and recreation. Resort also to silent reading and check for comprehension. Provide abundant opportunities and material for collateral reading. From the very beginning of the course endeavor to teach reading in short phrases and thought groups.

Instructional Material

Graded readers and review books with variety of selections for paraphrasing

Books containing short biographies of famous Spanish artists, dancers, writers, to furnish factual material for composition work

Pictures representing famous shrines and churches for description in Spanish

Recordings of Spanish music for simple compositions on popular songs and rhythms

Vocabularies of related words, common idioms

Outcomes in Terms of Knowledge, Attitudes, and Habits

Moderate ability to express thoughts clearly and accurately in Spanish

Gradual development of creative ability

Independent work in writing on religious topics, tending to increase knowledge of religious feasts and customs

Wider understanding of recreation, dress, education, traditions of the people of Spain and Latin America through exchange of letters

Evaluation

ENROLLMENT OF PUPILS IN SCHOOLS OF DIOCESE—FROM 1941-42 TO 1957-58

Year	*Catholics*		*Non-Catholics*		*Total Catholics*	*Total Non-Cath.*	*Grand Total**	*Percentage*		*Enrollment Increase Over Previous Year*
	B	*G*	*B*	*G*				*Cath.*	*Non-Cath.*	
1957–58	3,526	3,431	1,421	1,665	6,957	3,086	10,043	69.3	30.7	502
1956–57	3,263	3,252	1,441	1,585	6,515	3,026	9,541	68.3	31.7	1,003
1955–56	2,907	2,882	1,302	1,447	5,789	2,749	8,538	67.8	32.2	775
1954–55	2,556	2,555	1,253	1,399	5,111	2,652	7,763	65.9	34.1	497
1953–54	2,497	2,195	1,268	1,306	4,692	2,574	7,266	64.6	35.4	784
1952–53	1,845	1,893	1,376	1,368	3,222	3,260	6,482	49.8	50.2	541
1951–52	1,701	1,646	1,314	1,280	2,863	3,078	5,941	48.2	51.8	428
1950–51	1,450	1,548	1,232	1,283	2,725	2,788	5,513	49.5	50.5	122
1949–50	1,402	1,374	1,256	1,359	2,658	2,733	5,391	49.4	50.6	472
1948–49	1,158	1,181	1,202	1,378	2,405	2,514	4,919	48.9	51.1	460
1947–48					2,147	2,312	4,459	48.1	51.9	441
1946–47					1,815	2,203	4,018	45.1	54.9	773
1945–46					1,459	1,836	3,295	44.2	55.8	117
1944–45					1,596	1,582	3,178	50.2	49.8	124
1943–44							3,054			*14*—decrease
1942–43							3,068			196
1941–42							2,872			
1940–41—Not available										
1939–40					876	1,630	(Represents figures for *18* schools in Eastern North Carolina)			

*Grand Totals—*Elementary and High School totals combined.*

DIOCESE OF RALEIGH

Allotment of Hours per subject per Week

	1	2	3	4	5	6	7	8	9	10	11	12
Religion	2.5	2.5	3	3.3	3.3	3.3	3.3	3.3	4	4	4	4
English, Language, Lit.	15.5	13.3	13	9	7	7	7	7	4	4	4	4
Science, Health	2.5	2.5	1.5	1.5	1.5	1.5	2	2	8	8	6	6
Mathematics	1.3	2.5	2.5	3.3	3.3	3.7	3.7	4	4	4	4	4
Social Studies				4	4	4	4.5	4.5	4	4	4	4
Physical Education	1.5	1.5	1.5	1.5	1.5	1.5	1.5	1.5	2			
Music	1.3	1.3	1.3	1.3	1.3	1.3	1.3	1.3	2	2	2	2
Art	1.3	1.3	1.3	1.3	1.3	1.3	1.3	1.3				
Languages	1	1	1	1	1	1	1	1	4	4	4	4
Commercial									4	4	8	8
Home & Family Living									6	6	6	6

YEAR 1957-58

ENROLLMENT IN DIOCESE OF RALEIGH SCHOOLS

	Kindergarten	1	2	3	4	5	6	7	8	9	10	11	12	Total
ASHEVILLE														
Catholic High	—	—	—	—	—	—	—	—	—	19	8	8	10	45
St. Anthony Padua	—	30	21	26	17	16	15	11	8	—	—	—	—	144
St. Genevieve	—	—	—	—	—	—	—	—	—	30	30	34	28	122
St. Genevieve (Prep)	19	22	15	17	15	18	13	14	28	—	—	—	—	161
Gibbons Hall	—	23	16	16	14	15	16	16	19	—	—	—	—	135
St. Lawrence	21	34	27	20	24	25	14	10	9	—	—	—	—	184
WEST ASHEVILLE														
St. Joan of Arc	26	54	38	31	23	29	15	14	9	—	—	—	—	239
BURLINGTON														
Blessed Sacrament	35	31	26	18	32	26	24	19	11	—	—	—	—	222
CASTLE HAYNE														
St. Stanislaus	—	10	6	3	6	5	4	3	7	—	—	—	—	44
CHARLOTTE														
Catholic High	—	—	—	—	—	—	—	—	—	67	66	30	40	203
O'Donoghue	35	50	37	42	45	48	51	44	26	—	—	—	—	378
Our Lady Assumption	30	24	38	24	29	13	—	—	—	—	—	—	—	158
Our Lady Consalation	28	45	23	15	10	10	—	—	—	—	—	—	—	131
St. Ann	51	53	41	38	49	44	24	30	21	—	—	—	—	351
DURHAM														
Immaculata	—	33	16	30	28	36	21	18	16	15	—	—	—	203
ELIZABETH CITY														
St. Catherine	—	20	12	10	11	9	9	2	4	—	—	—	—	77
St. Elizabeth	19	30	15	14	10	9	6	—	—	—	—	—	—	103
FAYETTEVILLE														
St. Ann	31	12	24	10	16	16	13	5	—	—	—	—	—	134
St. Patrick	—	51	48	54	46	38	22	16	22	—	—	—	—	297
GOLDSBORO														
St. Mary	57	44	30	31	30	33	26	20	20	—	—	—	—	291
GREENSBORO														
Notre Dame High	—	—	—	—	—	—	—	—	—	35	39	29	16	119
Our Lady Grace	22	41	37	35	27	37	24	28	21	—	—	—	—	272
Our Lady Miraculous Medal	—	21	22	17	17	18	18	13	10	—	—	—	—	136
St. Pius X	27	32	33	28	27	24	28	25	18	—	—	—	—	242

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	Kindergarten	1	2	3	4	5	6	7	8	9	10	11	12	Total
GREENVILLE														
St. Gabriel	—	36	28	18	19	21	—	—	—	—	—	—	—	122
St. Raphael	28	25	13	9	8	12	4	7	—	—	—	—	—	106
HAVELOCK														
Annunciation	62	74	90	47	50	47	34	23	16	—	—	—	—	443
HENDERSONVILLE														
Immaculata	29	31	24	17	17	14	10	8	6	—	—	—	—	156
HIGH POINT														
Christ the King	40	26	17	7	8	7	9	7	3	—	—	—	—	124
Immaculate Heart Mary	31	37	24	23	19	29	21	17	15	18	—	—	—	234
JACKSONVILLE														
Infant of Prague	76	84	80	73	61	49	44	23	17	12	—	—	—	519
KINSTON														
Christ the King	38	48	21	18	14	23	14	15	13	—	—	—	—	204
Our Lady Atonement	54	33	21	19	11	18	10	9	8	—	—	—	—	183
LENOIR														
St. Francis Assisi	—	7	4	9	4	4	5	3	2	—	—	—	—	38
LUMBERTON														
St. Francis De Sales	10	13	7	3	10	7	6	7	7	—	—	—	—	70
St. Madeleine Sophie	—	15	11	11	15	3	7	—	8	—	—	—	—	70
MOREHEAD CITY														
St. Egbert	15	28	11	12	8	9	7	—	—	—	—	—	—	90
NEW BERN														
St. Joseph	—	34	25	23	18	15	17	13	17	12	9	11	9	203
St. Paul	—	20	18	16	22	17	16	13	9	—	—	—	—	131
RALEIGH														
Catholic Orphanage	5	12	11	8	20	11	9	8	6	—	—	—	—	90
Our Lady Lourdes	18	27	40	26	29	33	18	22	16	—	—	—	—	229
Sacred Heart	14	35	26	19	15	19	13	19	10	33	31	24	18	276
St. Monica	—	28	32	25	21	20	23	15	14	—	—	—	—	178
ROCKY MOUNT														
Our Lady Perpetual Help	18	24	14	13	13	9	13	14	7	—	—	—	—	125
SALISBURY														
Sacred Heart	7	25	18	10	20	12	16	5	10	—	—	—	—	123
SOUTHERN PINES														
Our Lady of Victory	—	8	7	3	5	5	5	4	4	—	—	—	—	41
St. Anthony	—	21	21	15	15	10	18	10	6	—	—	—	—	116

	Kindergarten	1	2	3	4	5	6	7	8	9	10	11	12	Total
WASHINGTON														
Mother of Mercy	—	35	24	26	18	19	12	17	9	6	7	5	6	184
St. Agnes	10	13	6	7	5	7	8	5	6	—	—	—	—	67
WAYNESVILLE														
St. John	11	12	8	11	7	11	5	7	5	6	5	7	2	97
WILMINGTON														
St. Mary	21	51	38	37	25	33	16	23	13	12	—	—	—	269
St. Thomas	11	15	4	8	9	3	3	8	7	—	—	—	—	68
WILSON														
St. Alphonsus	41	36	27	15	14	11	10	7	6	—	—	—	—	167
St. Therese	22	21	10	10	13	14	10	7	4	—	—	—	—	111
WINSTON-SALEM														
Our Lady of Mercy	16	24	20	14	16	15	6	6	6	—	—	—	—	123
St. Anne	37	—	—	—	—	—	—	—	—	17	21	15	12	102
St. Benedict Moor	—	55	41	34	37	41	23	24	27	—	—	—	—	282
St. Leo	—	31	32	32	30	31	32	29	25	—	—	—	—	242
Villa Marie Anna	—	—	—	—	—	—	—	—	—	19	27	10	13	69

SUMMARY

Boys in Elementary Schools	4598	Boys in High Schools	349
Girls in Elementary Schools	4574	Girls in High Schools	522
Total in Elementary Schools	9172	Total in High Schools	871

Grand Totals:	Boys	4947
	Girls	5096
	Total	10,043

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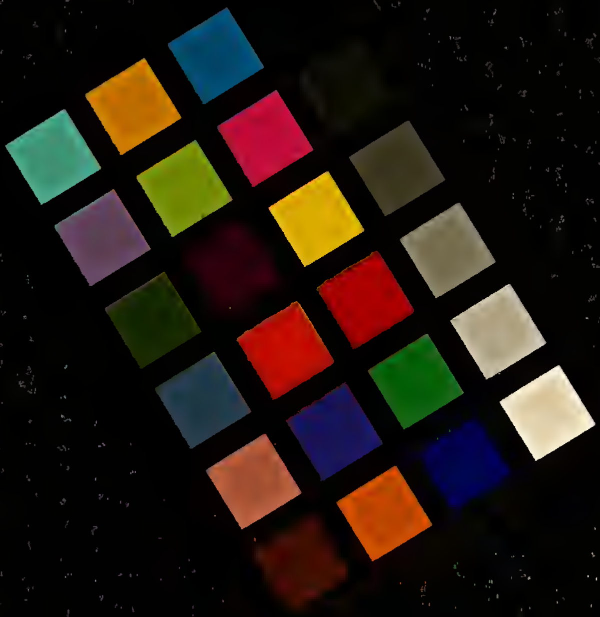N.C. Collection / UNC-CH Library